The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

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Our Special Contributors.

GOD'S WORD IN THE HEART THE POWER OF TRUE REFORM.

Thy Word have I hid in my heart, that I might not sin against thee. Here is the true Scriptural and radical reformer, and the element of all radical and permanent reform. It is written, it is written, it is written! Thy Word, thine O God, for thy salvation! Thy Word, mine, O God, for thy work, to do thy will, and conquer with this weapon! "Then said I, Lo, I come, delighting to do thy will, O my God! Yea, thy law is within my heart." Thy Word have I hid in my heart for this purpose. "I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, then knowest."

But again, lest any man should contrive out of the duty of *hiding*, an apology for *concealing* and *refraining*, as if God's Word were to be handled deceitfully, and not *manifested* against all sin. "I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart, but have declared thy faithfulness and thy salvation." Here is hiding and not hiding. Thy Word have I hid, thy righteousness have I not hid. Thy Word have I hid in my heart, that I might have my tongue set at liberty to declare it, that I might preach thy righteousness with my lips.

That I might not sin against thee; this is the beginning, this the first element and characteristic. It is a great proof of a true hope, and of true piety, if a man loves the Word of God because of its sanctifying power, and uses it, and applies it, for its sanctifying efficacy. Therefore he must apply it against sin. This is God's own great use of it in the world, to conquer sin. It must be applied to all sin; it is the agent of salvation only by conquering sin; it brings the soul to Jesus for this very purpose, for the accomplishment of this very work. The Gospel preached for salvation, while the Gospel against sin is hidden, will but prove a salvation IN sin, not FROM it

Thy Word hid, that I might not sin. It is not to be hidden *from* sin, but manifested *against* it. It is to be hidden in the midst of sin, put right into the very heart and center of sin, thrust in there; yea, a reigning sin, a popular sin, among sinners, in society, just as leaven is hid in three measures of meal, till the whole is leavened. Of course in such a case it makes a great fermentation, a great agitation, for it casts out sin, and new creates the whole material into living bread. Its special operation is against sin, and the proof of the experience of its living and abiding power is when it lays hold of sin, conquers it, casts it out. Sometimes the Word must be applied as the surgeon's knife, as the sword of the Spirit, piercing even to the dividing asunder of the joints and marrow, of the very frame and center of the soul.

This hiding of the Word of God in a good and honest heart is a preparation for the sowing of it in other hearts and in all the community. Hiding it in his own heart as the remedy against sin, the active agency for salvation, the power of salvation, a man is prepared to go forth with it weeping, sowing precious seed. He will go, weeping over the sins and miseries of the world, and not hating them merely. He will go with a sympathizing spirit, having compassion upon sinners, in the case of some, but making a difference, and others saving with fear, pulling them out of the fire, hating the very sight and thought and nearness of their iniquities.

This experience is varied. "Horror hath taken hold upon me, because of the wicked that forsake thy law." And again, "My zeal hath consumed me, because mine enemies have forgotten thy Word." The disregard of the Word of God, but especially the perversion and defiance of it, sometimes makes righteous men, like Elijah at the trenches of Baal, on fire with the thunderings and lightnings of Jehovah.

But then again, "I beheld the transgressors, and was grieved, *because they kept not thy word.*" It is grief toward God, and jealousy for the honor of God. This is a great element. And again, "Rivers of waters run down mine eyes, *because they keep not thy law.*" It makes a tender and sympathizing being of a man, both for God and men, when God's Word is hid in the heart, as well as a bold and energetic soldier.

The Word hid in a man's heart is a key to other hearts; and a true Christian can make even a wilderness like the garden of the Lord; a sympathizing Christian will find out other hearts, and if not find them, set the instrumentalities at work to make them. Blessed are they, whose strength, O Lord, is in thee; in whose heart are the ways of them who, passing through the valley of Baca, make it a well; the rain also filleth the pools. With their weeping, sympathizing, loving hearts, they go from strength to strength, every one of them in Zion appearing before God, and bringing their sheaves with them.

It is interesting and beautiful to note the power of Christian sympathy, and the instinctive quickness and acuteness in the discernment and discrimination of the fountains of Christian feeling and power. We have heard of water-magicians who, with their divining-rods, will tap the earth, where there seems to be no sign of water, and tell you to dig, for the water is there. There is a spiritual discernment like this in true piety. Sometimes the land seems sterile as an Arabian desert; there are no wells, nor springs, nor fountains, and the heavens are like brass, and the air as a furnace, and the whole land is parched, baked, clod-hardened. But a sympathizing, living heart shall pass over that very region, and strike upon a place, and dig down, and there shall flow forth living water.

There is an intuition in real love, that almost infallibly feels and knows the presence of that precious element, the hiding of that power, the place where its gushing sympathies are treasured, and knows how to draw them forth. The well-diggers for others are those that have the well in their own hearts. It is a great power, it is the hiding of God's power, to have the Word hidden in a good and honest heart. This prepares and makes the true reformer, and vain are all reformations, where the Word of God, and some honest regard for his will and glory, are not at the bottom. This is the rule of all true philanthropy, what is God's will; what does God's righteousness, what does Christ's Gospel require? not, what is convenient, what is expedient, but what is in accordance with God's Word and will.

Then again, it is not a milky, mucilaginous application of God's Word, that is needed against sin, not an emollient, or palliative, merely, that so many physicians prescribe, and so many patients are fond of; as for example the conservatives of sin, and apologists for it, and doctors of its abuses in the case of slavery. Leeches ought to be applied to draw blood, and are not to be boiled into a poultice, much less concocted into a medicated soup, to nourish the system, and give it strength to bear up under the sin. Just to think of treating slavery as an institution, which the Word of God must by no means attack as sin in itself, that being radicalism and *ultraism*, but must merely teach the moral duties that grow out of slavery, and oppose the evils and abuses of the system! Let the system stand, with all its vested rights, which you have no authority to meddle with! You may safely and prudently oppose its *extension*, but you are forbidden to attempt its *abolition*. If you are an abolition doctor, you shall be turned out of the house. You can be admitted to practice only with palliatives, and only upon symptoms, not upon the sin itself, as sin. The four millions that are sick and dying, you must leave alone, unvisited, untouched, and must confine your efforts to the outskirts, to keep the cancer from extending into new territories. Let it still eat, undisturbed, where it rages; to meddle with it there would be sheer madness.

Open your dictionary at the word *palliate*, that being the whole amount of many persons' efforts in the way of reform, especially against slavery. "To *palliate*, to clothe, to cover, to cover with excuse, to extenuate, to soften by favorable representations, to cure imperfectly or temporarily, not radically, to ease not cure." Keep the disease, by all means, do not excommunicate it, do not abolish it, but keep it, and work with it. The patient is profitable, in this case, only while he is diseased; ease him, but do not cure him, and he will pay you for thus doctoring him, as long as he lives.

But this is not God's method, this is not a Gospel reform. God's Word is to be used against sin, for its abolition. It is a word of righteousness, a medicine for cure, and not merely a milk for comfort. And every one, says Paul, that useth milk, is unskillful in the word of righteousness. C.

CHICAGO.

CHICAGO, April 14, 1859.

IT makes little difference how much one has traveled, or what he has seen, if he has not been in Chicago. He may have worn out his curiosity on every shore of the Mediterranean, and ransacked the interiors of each continent until there is nothing new or exciting; yet there *is* something in reserve for him which will excite the most jaded and sated surprise into new excitement.

Of course, every business man will look upon Chicago as an immense mart, and will give tables of flour, wheat, meat, lumber, and what not, which are all very interesting to those in trade, but which most people care very little about. It would rather startle a man, however, to come upon him suddenly with the population statistics. Here is a city of one hundred and thirty or forty thousand inhabitants (and a good many more, if you count all that have come and gone away.) As you stand in its midst and see the surging of business, you can scarcely realize that in 1850 there were but twenty-eight thousand, and that fifteen years ago, a mere village population!

Chicago looks like a vast Railroad Freight Depot, and the people have that keen-eyed, restless, penetrating look which belongs to railroad men.

And yet, it is not to be supposed that there are no fine streets or noble buildings. One is struck with the magnitude, not only of its stores and business structures, but at the remarkably fine architectural effects which every day are ennobling the streets. Banks, churches, ranges of stores and offices, and public buildings there are on every side, which need not fear comparison with New York or Boston. And if Chicago continues her present career, when finished she will be a city of no mean architectural repute.

One thing is greatly in her favor—the admirable building material which she abundantly possesses. The buff-colored Milwaukee brick and the straw-colored limestones produce the most charming effects upon the eye. Nothing can exceed the exquisite beauty of buildings made of this buff stone. The eye swims in it as in a bath of color. I am never tired of looking at it. And it gives an indescribable cheerfulness to the confusion of the tumbled up and down streets of Chicago. The bricks are so nearly of the same color that brick buildings can be faced with stone without that shock to the eye produced by marble or brown-stone and red brick. A large church composed of these building materials, would surpass in beauty either marble or common stone. Even that fine stone of which *The Times'* office building is composed, must rank second to this exquisite stone of Chicago. Though the Caen stone most nearly resembles, it does not equal it.

For forts and magazines granite has a rugged and stern effect, eminently fit; but it is too grim and cold for common buildings. Brown-stone, well selected for color, and standing among other kinds of material, is good. But repeating this effect, building after building, through long streets, it grows dull to the eye and heavy. The same is true of marble, which lights up a neighborhood if there be but one or two structures composed of it; but if, as in Philadelphia, it predominates, it produces a kind of architectural pallor. We think the eye would bear more of these very delicate yellows than of any other color that we know, except the old-fashioned, honest red. That is a real brick!

The city of Chicago stood upon ground which was both flat and low, and several grades have been adopted to remedy the evil. But the latest and supposed final grade is now established, and the whole city is to be raised from five to eight feet! First the streets are raised, and then the houses are pulled up to level afterwards. And no tongue can describe the state of a city where is going on at once the building of sewers, the raising of grades, and the screwing up of all the houses, intermixed with an enormous business, which butts and pushes and dodges through all manner of obstacles in the most surprising manner! But it is the sidewalk that gives you the most original views of possibilities. They are made of brick, or stone, or plank, and the grade of the sidewalk varies, we should think, in some ten or fifteen different degrees. First is one at the old level, five or six feet *below* the grade of the street, and you walk down there inside of a curb or coffer-dam, with your head on a level with the horses' feet in the street. But right in the middle of a block shall be one store built to the new grade, and the sidewalk looms above your head some five or six feet, to which you rise by steps six or eight, and proceed the width of the single store. But beyond that you go down half way as far as before, for a few steps, then you go up one step, walk ten paces, go down two steps, next up three, down six, up two, then up two more, then down eight, then up an inclined plane, then mount into an inclosed board walk suspended over an awful chasm where men are screwing up an enormous building.

And if there is a possible modification of six feet, through the instrumentality of stairs, steps, inclined planes, or perpendiculars; if there is a possible catalogue of stretches, jumps, slips, steps, tumbles, or toe-stubbing plunges, that is not exhausted in the extraordinary varieties of Lake street, Randolph street, or Clark street, then we marvel yet more than ever before at the infinite divisibility of matter and distance! Some waggish editors of neighboring rival cities say that a genuine Chicago man may be known abroad, as a sailor is off from ship, by certain mysterious efforts to step up invisible stairs, or by an accommodating of himself on a smooth side-walk to imaginary obstacles.

But these are only temporary troubles, and when Chicago gets fairly on to her new position, she will be a comely city as well as a "tremendous place for business." And now, the process which is going on has one element of great interest, viz, the *raising* of brick and stone houses. Not that the lifting of brick houses is a new thing. But if screwing up whole blocks at once, and lifting a whole street, is not new in fact, it is new to me. Buildings of brick or stone, one hundred and fifty feet by two hundred, and five stories high, are raised eight feet or ten, without a crack or the displacement of a single thing. A hotel contracts to be lifted up. In a short time two thousand screws are under it, and little by little the house rises. Nothing is changed within. The kitchen cooks, the dining-room eats, the bar drinks, and all the rooms smoke, as if nothing was going on! A block of stores and offices begins this new process of growth, and all the tenants maintain their usual functions; and, except the outrageous heaps of dirt and piles of lumber, everything goes on as before. The plank into the door gets a little steeper every day. But goods come in and go out, and customers haunt the usual places.

It is worth a visit to Chicago to see a new method of digging a city out of the mud, and in a great deal better state of preservation than Pompeii and Herculaneum when dug out of the ashes.

We are sure, if one will stand in this young city and take in its relations to this great Northwest; look back upon the almost miracle of its growth; attempt to divine its sure-coming future greatness, and to estimate or comprehend the vastness and variety of its wares and produce,—that he will be satisfied that more imagination is required to comprehend *facts* than *fancies*. A drama, a novel, are simple compared with the complexity of a living city. But, if we touch the moral and religious interests of this metropolis of the North-west, another letter will be required. *

THE NATIONAL ACADEMY.--NO. 2.

We propose not to give an exhaustive account of the Exhibition, but, using the most prominent works as illustrations, to call attention not so much to them as to the necessary qualities of all pictures, to assist the judgment of the reader in his visit not only to this, but to any other gallery. It is remarkable that we see very little mere promise in this collection. The young men who have recently come forward, as Bristol, Dix, Bierstadt, Suydam, are already painting landscapes of more than ordinary merit, and have reached the point of performance. Colman is weak with his old weakness exaggerated. His work is sentimental and pretty; not a vigorous, enthusiastic statement of great facts, but a refinement and flowery rhetorical exaggeration of insignificant beauties.

Shattuck grows stronger in statement, but is literal and unmoved—paints for the eye, not for imagination or feeling.

Stillman exhibits better pictures than we have seen from his hand, but they are by no means poems. They are dull in color, and have no charm as subjects or pieces of composition. They are less dismal than his earlier works, but greatly lack sunshine and sentiment.

Bierstadt contributes several pieces of strong effect. His color is brilliant but not delicate. His work is striking, but has a charm for the eye rather than the mind; will not continue to delight the student, but is taken up at a glance. His objects are not carefully studied; his characters in No 757 are rather caricatures—pieces of costume and color. The objects in No. 788 are uninteresting and not carefully painted. We say of his vigorous pictures, there is not so much in them as appears—not so much as he can put in them. They are rather exploits of talent than products of genuine, deep, and poetic feeling.

J. M. Hart is as usual fresh and dewy, loves the open air and foliage, but his work is confused. He does not distinguish objects and elements—his composition lacks simplicity. His feeling is healthy, and regards the cheerfulness and sweetness rather than the sublimity of Nature. More force of form, and contrast between rock, earth, water, and wood, will improve his work, which is often excellent and always interesting.

Cranch and Cropsey have fallen far behind the general advance of our landscape art. Their work appears material, hard, confused, cold in color and feeble in form, beside that of younger artists.

Mr. Durand suffers from the same comparison; though his work has its old quality. His forms in No. 762 seem hardly as vigorous as usual, the second tree-trunk showing more accidental than organic marks. His good and broad perception, balance of mind, and moderate, but constant enjoyment of his scene, will always command popular respect and admiration; while beside a grand picture his feeling and execution seem tame—like a description by Thomson compared with the mountain magnificence of Wordsworth or Byron.

Brevoort exhibits studies of merit, which yet do not seem to touch the quick. They do not set us free from paint and canvas; do not suggest the tenderness of Nature; have no thoroughly fine immaterial qualities; no suggestions of sunshine and aerial distance. He gives the form without the spirit of a scene. We hope to see him go farther, and kindle what is sufficiently vigorous but heavy and dull.

D. Johnson manifests more sympathy with the earth and sky. He is very clear in arrangement, and his sunny distances have true poetic value. See Nos. 240 and 502.

Darley exhibits only illustrations of Cooper, and his figures seem to lack distinctive character. His pioneer is feeble, and the subordinates are commonplace. The composition of these drawings is vigorous, but their human interest is weak.

Rowse has fallen away from his old standard, perhaps through lack of interest in his subjects. He is not so strong or refined in execution as when he made execution quite secondary. In the delightful studies of two years ago he was wholly devoted to his theme. The perfection of method is reached by inspiration which regards not method but the expression to be attained.

Lawrence is not well represented. His heads, always hard, are more than usually coarse in drawing and inanimate. Dr. Bellows suffers severely at his hands.

Beard exhibits in No. 7 an admirable drawing of animals. In action, texture, and vitality, these mice and squirrels are unequaled in the gallery, and they provoke more sympathy than many Christian animals inanimate on the walls.

There are few portraits this season, and none of marked excellence.

Elliott is as usual showy in material, weak in moral and intellectual traits. His color is more raw, and his flesh more puffy than usual. He does no justice to a refined or heroic head.

Carpenter is much more a student and master of character, while in painting he has yet no great force, but steadily improves.

Hicks is unfortunate in many respects. His heads lack vitality; are not drawn with perception of the true quality of the mere exterior, but appear flabby and inexpressive. His color is watery and crude. The little girl in No. 513 is sadly destitute of life and freshness.

Loop contributes two cabinet portraits of great merit, Nos. 344 and 434. They have form, color, character, with both force and refinement in expression.

Ryder, also, in No. 22, has made an excellent portrait. The treatment of materials of flesh, hair, and beard, is peculiarly delicate and true, while the head has dignity and repose with vitality.

Rossiter, in No. 383, has united his best and worst qualities. A pure young face, painted with a just feeling of its sweetness, is set on a plaster bust, and subordinated to the splendors of a milliner. The good painting is thrown away, the beauty of the head is lost, and the entire effect is cheap and artificial. Mr. Rossiter exhibits, also, a very feeble historical group—representing the early discoverers in America. He is not master of the human figure, and his heroes are deficient in energy, dignity, and occupation.

Mrs. Juliana Oakley furnishes several pictures of great promise. She has abundant power of representation, clear perception of form, texture, effect, and color, with the rounding and combining eye which gives unity or simplicity to a subject. She has the language of Art, and love for its employment. With thoroughness of practice and ideality to supply a motive, she cannot fail of success. May she never have or value a cheap reputation—never undertake to make a tragic picture like No. 296 by mere combinations of drapery—never devote herself to pictorial effects, but study earnestly the human face and figure as the central seat of all beauty and interest in Art.

Greene is weaker than usual this year. His heads have grown thin in quality, seem to be fading away, and their individual traits melt with the physical till they are hardly strong enough to carry sentiment or make any decided impression.

Healy's portraits of this year are better painted than before, are very spirited and life-like, but in character they occupy doubtful ground, and have hardly energy enough to redeem them from vulgarity. His Tyler, No. 185, and Hoppin, No. 303, are deficient in repose and dignity. In No. 588, the artist has given supreme prominence to animal vigor, the lust of the eye and the pride of life. He has made Hoppin figure as a decided "blood," and given the ex-president only energy of action, only smartness. Healy has strong and growing power of representation, but he seems to be careless of those manly and womanly qualities which wait to be discovered and brought to light in every face, and which alone give it true value in Art or life.

Tait exhibits excellent dead game, but his living figures, dogs and men alike, are less interesting than usual. He does not sympathize with dog life as he feels the motive of chicks and ducklings.

The portrait of Calhoun by Darby, though as a copy from photograph it affords no fair indication of power, is a reproduction of the best and strongest traits in its subject. It has repose, with vital energy, fire, determination, the constitutional and moral peculiarities of its subject.

Suydam has allowed himself to paint effects rather than pictures, and treads close on the dangerous ground of mere suggestion; yet his skies have both glow and purity, and he has justified his choice of subject by a very earnest feeling of its repose and solemnity.

Mr. Paul Aken exhibits two very characteristic and vigorously treated heads in marble.

We have named nearly all the artists who take a decided rank as such in the exhibition. Many others, like Stone in portraiture, are rising with powers not yet developed, and others again are struggling without power to reach the lowest level of expression. Our landscape Art already occupies a high position in comparison with that of any nation. The standard is high and rising, the competitors are numerous and ardent. In portrait painting we are doing very little of permanent value—are making only agreeable parlor pictures, with now and then an exceptional specimen of thorough characterization; while in high Art, however defined in ideal or poetic subject, in study of the human face and form for its humanity, we do nothing, we attempt nothing. In this department there is no standard, no leader, no competition. For this simplest of reasons it is that our countrymen generally know nothing and care nothing about Art. If our literature were as empty of pathos and heroism, of hope, fear, joy, sorrow, and affection, we should know and care just as little about American letters. B. B.

CORRECTION.—In our first notice of the Academy, speaking of Gifford's landscapes, we are made by the printer to say "farm" and "cattle" instead of former and latter. Something in the greenish-yellow distance of the former, No. 791, seemed to lack the true quality of Nature's aerial blue, and the brown woods of the very grand picture No. 316 did not wholly satisfy our feeling of color.

CONGREGATIONAL CHURCH AT OSWEGO.

THE Council convened by the invitation of the Congregational church of Oswego met on Wednesday the 13th inst., for the purpose of installing the Rev. H. G. Ludlow. The day was very fine, and all the exercises deeply interesting.

The Installation Sermon was preached by the Rev. Dr. Palmer of Albany, from Col. ii. 9, 10: "In him dwelleth all the fullness of the Godhead bodily, and ye are complete in him." He also offered the Installation Prayer. The Charge to the Pastor was given by Rev. Mr. Edwards of Rochester; the Right Hand of Fellowship by Rev. Mr. Chaney of Pulaski; and the Charge to the People by Rev. Mr. Strasby of Syracuse. All the parts were most happily performed, and with the best possible impression upon the congregation which filled the house.

In the evening, Dr. Storrs of Brooklyn preached the Dedication Sermon from 1 Cor. iii. 16: "Know ye not that ye are the temple of God?" A most timely and appropriate discourse it was. The Dedication Prayer was offered by the Rev. Dr. Condit of the Presbyterian church in this city. I believe that all who were present afternoon and evening went away with the conviction that Congregationalism was at least a most respectable institution, and that the new enterprise in Oswego was not only a necessity, but a success.

Its friends will be happy to hear that of the 128 pews of their new house of worship 106 are already disposed of to purchasers, or lessees, and that there is a prospect, even in these hard times, that the balance will be taken. The building, it is said, is the most tasteful and commodious one in the place.

They desire the sympathy and prayer of their brethren, especially in behalf of the spiritual temple. H.

FROM OUR ENGLISH CORRESPONDENT.

Dissolution of Parliament: Another British Battle for Reform.

ENGLAND, April 8, 1859.

After seven nights of animated debate, and eighty-four speeches, the fullest House of Commons ever known divided upon and rejected the pretended Reform Bill of the ministry. The numbers were, 330 for, and 291 against, the testing Resolution of Lord J. Russell. The Palmerston Parliament, called together in evil hour to sanction his disreputable Chinese policy, awaits dissolution, and the country is to be appealed to. If it were, indeed, an appeal to the country, in the proper and comprehensive sense of the term, the response would be emphatic and conclusive. But the appeal is to a very limited "country." At the risk of plentifully declaring things that may be very well known to those in the U. S. who care for the fortunes of the old country, it may be briefly stated, that the appeal at most, and nominally, is to but a fifth part of the people. The whole electoral body is considerably under one million. But the appeal is not even to this million. Say the appeal is to the counties of England. They, to use a game-law illustration, are the close preserves of the great landholders, who, by means of their tenantry, absolutely control the county representation. Opposition is next to useless, and most costly. For example: one of the Liberal sons of that fine old peer, Lord Radnor, recently wrested a seat from the Berkshire landholders. The election expenses, meaning an efficient canvassing agency and a vigilant care for the registration, cost $10,000; and this was deemed a moderate expense. The appeal to the counties, then, is from the aristocracy to the aristocracy.

The appeal is to the cities and boroughs. Here again we have deceptions and unrealities. The boroughs of England of a thousand years ago have their representatives. There is a list before me of old-world places—Arundel, Lyme Regis, Leominster, Huntingdon, Lichfield, Woodstock,—places old as the hills, fifty-six of them, having together 13,000 "electors," so called, and eighty-seven representatives. These are our "rotten," or "nomination" boroughs, dealt in or possessed or controlled by peers and wealthy persons, whom in scorn we used to call "Borough-mongers." These traffickers in the temple of the British Constitution used to get $10,000 for a seat, say from men of wealth and ambition, from new men, from members of the precious East and West India "interests," and the like.

This is one category of boroughs. There is another like unto it, but not quite so bad; some seventy places, with a gross electoral body of 34,000 electors, returning 102 members.

Such "is the country"—the country of the counties and boroughs—now to be appealed to. Nearly half the representatives, then, is a fixed quantity of hostile and popular quality.

What remains? The large free cities and towns, with, of course, a natural weight of conservative and aristocratic feeling in them;—for that is England and the English. These cities and towns will speak. They will return a more reforming Parliament; and though the numerical majority may be small, and some of those who contribute to it be timid, or aristocratic liberals, yet the majority, as I hope and believe, will be potential.

Looking at these facts, a freeman or American might well wonder that England makes any progress, and not understand how it is that Catholic emancipation, Nonconformist emancipation, the great Reform of 1832, the Reform of corporations, and the great and crowning victory of the people's Free-trade, have been won.

This cannot now be expounded or explained. Just now we are Doing,—sword in one hand and pen in the other, and holding forth from our own peculiar stump;—preaching at and flogging our good lords and masters; and this is merely a hasty sketch of the situation, done, as it were, with a burnt stick on cartridge paper, on the fighting ground, amidst the shoutings of the captains and the din of conflict. W.

RELIGIOUS INTEREST IN THE CITY.

ALTHOUGH no general revival exists in this city, there is considerable religious interest in various quarters, manifested in greater or less degree by an increased attendance at the prayer-meetings and the public services of the churches. At a meeting of the City Missionaries, held on Saturday at the Tract House in Nassau street, some interesting cases of conversion were reported, though not more numerous or more interesting than in previous reports. In some of the Mission Sunday-schools considerable interest has been awakened. In the school in Twentieth street, connected with the Baptist Tabernacle church, several cases of conversion have recently occurred. The house in which this mission-school is held was built for that purpose by Mr. William Colgate, shortly before his death. At the Greenwich street mission, four persons were baptized on the first Sunday in April.

A prayer-meeting for firemen is statedly held in Laight street, and another for policemen in Houston street. An effort is now making to establish another meeting for policemen down-town.

The Fulton-street prayer-meeting continues to be thronged, and that held at Old Slip is also well attended. The John-street meeting attracts a smaller number of persons. The meeting at No. 27 Greenwich street is to be discontinued on Saturday.

An interesting revival is in progress in the Fourth-street Presbyterian church, under the pastoral care of Rev. Mr. Hovey. About thirty persons were received into membership at the last communion. In the Baptist church in Broome street, of which Rev. Mr. Nott is pastor, a large accession to the membership has been made on several successive communion seasons. In St. George's Episcopal church (Rev. Dr. Tyng's) sixty-one persons were confirmed by the provisional bishop last Sunday.

An interesting work of grace has been carried on for some time among the seamen in this port. We have been kindly furnished by Rev. Charles J. Jones, pastor of the Mariners' church, with some interesting facts, including letters from converted seamen, which we have not space to print. The revival which began some months ago on board the United States frigate "North Carolina," at the Brooklyn Navy-Yard, though it has in some sense lost its novelty, has lost none of its true interest. The meetings are continued every evening, and in some instances with increased rather than with diminished fervor and zeal. They are held on the "Orlop Deck," and are well attended. Similar meetings are held nightly on board of the U. S. ships "Savannah," "St Louis," "City of Brooklyn," and the store-ship "Relief;" while on board the "Roanoke," the "Saratoga," the "Sabine," the "Wabash," and the "Decatur," and many other vessels not now in port, are found both officers and men who have made public profession of Christ in presence of their shipmates. We are informed, also, that on board other men of-war, among which are the "Vincennes," the "Ohio," the "Princeton," and others, prayer-meetings are held in the mess-rooms of the officers and on the berth-deck for the seamen.

For months past, in many of the Bethel churches along our entire sea board, interesting revivals have been in progress, which have resulted in the conversion of many hundreds of seamen.

In the Mariners' church in this city, (under the care of the Port Society,) there have been three hundred conversions during the three years of its existence. These converted seamen go again to sea as self-sustaining missionaries to all parts of the world. They include, as we have been informed by the pastor, ninety different nationalities, dependencies, and islands, and represent thirty-eight of the spoken languages of the globe.

The Mariners' church in Madison street has received, during three years, nearly five hundred members; while for the next communion, on the first of May, eighteen candidates are already enrolled.

No feature of the General Revival of last year was of more interest than its marked influence upon seamen, and among no other class of the community do its fruits seem to have been more continuous or abundant.

The Independent.

Special Contributors.

THE following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures: Rev. GEORGE B. CHEEVER, D.D., (C.,) Rev. HENRY WARD BEECHER, (H.,) and Mrs. HARRIET BEECHER STOWE, (H. B. S.) JOHN G. WHITTIER, (J. G. W.)

Correspondents

from different sections of the Union; from England, France, Germany, Switzerland, Italy, and the Holy Land, have been engaged to write for the columns of THIS JOURNAL.

"YE WERE STRANGERS."

MESSRS. EDITORS: Permit me to make an appeal to the benevolent through your columns for a poor stranger—a Chinese who cannot speak a word of our language—who has been long sick, and is now entirely destitute both of clothing and means. Through the kindness of Mrs. T. C. Doremus, five of his countrymen were sent home some months ago—he was then sick. His passage can be secured now for *fifty dollars*. If any of the readers of *The Independent* would like to send a mite toward helping the poor stranger home to his family and friends, they will confer a favor by sending it to Rev. Charles J. Jones, No. 89 Madison street, N. Y.

The Congregational Union.—We repeat the notice given last week, that all ministers, members of the Congregational Union, will be entertained during the anniversary week in families of New York and Brooklyn, if they make early application to Mr. N. A. Calkins, 340 Broadway. Tickets for the Collation may be obtained at the same place. A limited number will be issued.

Acquittal of Mr. Sickles.—Those of our readers who are in the habit of looking for justice from courts of justice, may be surprised to learn that the Sickles trial, at Washington, has terminated in the prisoner's acquittal. The proceedings, after continuing twenty days, were concluded on Tuesday morning. The jury took seventy minutes to determine their verdict. A telegram from Washington says: "On leaving the box they stood eleven for acquittal against one for conviction. The latter yielded after further reflection and reasoning." The announcement of the verdict was followed by enthusiastic shouts of applause, from a crowd of people who strangely failed to reflect that they were applauding a murderer. A triumphal procession was formed, an oration was given, and Mr. Sickles was the hero of the hour. Whether the consequences of his act will be a loss of position in society, or a disappointment of his hopes of advancement in the Democratic party, remains to be seen.

For Chloe.—Our publisher received a check for $28 54 from a gentleman in Boston, together with the following note from his little daughter:

MR. EDITOR:—It has given me much pleasure to collect from my little school-mates and friends the inclosed sum, $28 54, for poor "Chloe." I hope this small sum will make her heart glad, to think she is known and remembered by the children of Boston. How happy we shall be to have "Chloe" smile once more. Truly yours, ANNIE F. L.

Boston, April 22, 1859.

THE LATEST NEWS.

Foreign.

ST. JOHN, N. F., April 26th.

The screw steam-ship Circassian, from Galway 18th inst., arrived at this port at noon to-day. Her advices are from Liverpool by mail to the evening of the 16th inst.

The news continues threatening. The negotiations for the Congress were progressing slowly.

Austra positively refuses to take part therein without previous simultaneous disarming.

The latest complexion of affairs is warlike. Paris letters regard peace as hopeless. The movements of the French troops had assumed most threatening proportions, and preparations were otherwise continued.

Domestic.

Death of Bishop Doane.—BURLINGTON, N. J., April 27th.—Bishop Doane breathed his last at one o'clock this afternoon.

Mexico.—Another Reversal.—NEW ORLEANS, April 26th.—The steamer Tennessee, which arrived here to-day, brings advices from Vera Cruz to the 22d, and from the city of Mexico to the 19th of April. The news is of great interest, and indicates a very decided change in the aspect of affairs in Mexico.

General Miramon had succeeded in forcing the lines of the Liberal Generals, Ampudia and Llave, at Orizaba, and hastened forward to the capital, which city he reached on the 11th, with a diminished army.

The victorious general had already commenced the work of slaughter, and was murdering peaceable foreigners indiscriminately. He had also issued a formal protest against the recognition of the Juarez government. The exequatur of Mr. Black, the American consul-general, had been withdrawn, and he banished from the country.

Crops.—A letter from Carlisle, Penn., says, April 20th, that the wheat in Cumberland and adjoining counties gives better promise of a good crop this year than for many years previous. Western papers generally speak encouragingly of the growing wheat.

The Trenton American says the farmers in that vicinity complain very much of the weather, which, owing to its coldness, interferes with their operations. The grass, trees, etc., however, are in a forward state.

Southern Pacific Railroad.—Dr. Fowlkes, President of the Pacific Railway, has fully settled the terms of the compromise with the new company. He is to pay all the judgments against the company.

Fraser River.—The news from Fraser River by the overland mail states that a stampede had been in progress for several weeks past from the Lower Fraser to the upper country.

Paraguay.—It detracts considerably from the glory of the Paraguay achievement to learn, as we do, from Judge Bowlin's letter to the President, that Paraguay is a poor country, producing little, consuming little, and numbering only some 400,000 inhabitants, scattered over a territory of 80,000 square miles.

The Oberlin Rescuers.—The habeas corpus case in behalf of the Oberlin rescuers was argued in the Supreme Court Monday by Judge Spaulding for the rescuers, and Judge Belden for the U. S. Marshal. The case will not be decided before Wednesday.

Chief-Justice of Wisconsin.—Gov. Randall has appointed Hon. Luther S. Dixon of Portage City, Chief-Justice of the State Supreme Court, in place of Hon. E. V. Whiton, deceased. Mr. Dixon is at present Circuit Judge of the 6th Circuit, and is spoken of as one of the ablest jurists in Wisconsin.

Boston Items.—On Monday evening Rev. Edwin Johnson was chosen pastor of the Bowdoin-street church, there being but one vote in the negative and two blanks. The unanimity of this selection encourages the hope that the call will be accepted.

The Pine-street church and society (Mr. Dexter's) have voted to accept the invitation of the Williams Hall Baptist church, to worship in that hall for the present. On the next Sabbath, therefore, the Pine-street Sabbath school will meet in Williams Hall at the usual hour. Mr. Dexter will preach in the afternoon. The Baptist society have shown great liberality in making the most ample arrangements.

In the famous Rockport case, where a party of individuals destroyed the liquor shop of the plaintiff at Rockport, on the plea of abating a public nuisance, Judge Bigelow this morning delivered the opinion of the full Bench at Salem, setting aside the former verdict, which was based on the rulings of Judge Shaw, and ordered a new trial.

At a late meeting of the Society of Antiquarians in England, the Hon. Robert Charles Winthrop, President of the Massachusetts Historical Society, was elected an Honorary Fellow.

Our Correspondence.

THE FAMILY A MISSIONARY NURSERY.

WHAT the keystone is to the arch, that the Christian family is to the Christian church. No one would venture to deny the assertion that the piety of any church depended upon the piety of the families of that church; no one would venture to affirm that there could be a church, standing forth, the pattern of a holy life, whose families knew no household altar, or upon whose altars the sacred fire burned but dimly. But let us bear in mind that the piety of a church really *blooms* only when it seeks to scatter its healing blessings far as the curse is found—that love to God clearly appears only when we love all men as God loves them—and we shall see at once the vital connection between this highest style of piety and the Christian home.

But this is not a mere matter of theory; it stands forth as fact. We are looking forward with buoyant hope to the day when many people and strong nations shall come to seek the Lord of hosts; and when, therefore, the call for laborers shall be a hundred-fold more urgent than now. But to any one who knows that it is only by incessant iteration of the subject and labored appeal that the present meager quota of preachers for the foreign field is wrung from the churches, it must be matter of anxious foreboding as to whence a supply sufficient to meet the ever growing demands of the work can be obtained. For the present necessity it is sadly inadequate,—how shall it be in the future? The evil must be met at the fountain. That fountain is not the seminary; it is not the college; it is the Christian family.

Fifteen years ago, a writer stated that of twenty young men who were agitating the question of their duty to become missionaries, all but two were discouraged by their parents, and those two were the sons of widows.

Now, I appeal to any one who is able to judge, whether what was true then be not true now; whether the chief hindrance in the way of the majority of such as canvass this question be not the unwillingness of parents. It is a *sad* fact, but *a fact it is*. Here then we have an answer and a sufficient one to the queries why we have no more missionaries, and where shall we find them in future.

What then should be the character of a Christian home, and what the training which shall fit it to do its work in the redemption of this world to Christ?

Let us look in upon such a household. The parents believe in God; they believe that their offspring are a gift from God; a gift not to be frittered away, but to be kept in trust for him;—and in offering them in baptism they solemnly engage so to regard them. Believing that they are to live to reclaim a lost world, they feel that for their sons to be chosen ministers, embassadors of Christ, and for their daughters to be helpers of such, would be the highest boon that God could grant them; and that to preach among the Gentiles the unsearchable riches of Christ would be a peculiar grace. In this feeling, the mother, as she looks upon her helpless infant, wishes she dared hope to see that child a missionary of the Cross. Coveting this honor for themselves and for their children, they educate them for this—familiarizing their minds from their youth with the wants of a world lying in wickedness; impressing upon them the story of Jesus until their hearts beat with responsive sympathy for all; praying ever at the family altar, "Thy kingdom come;" and supplicating God in their private devotions that the one great hope of their lives may be fulfilled. Such may not be the will of God—it often will not be—but exercising such a spirit, they may well believe that God will answer them by placing their children where they can best fulfill his own glory. Oh, how can we ever speak of the "*duty* of parents to give their sons and their daughters to this work!"

Duty! If to labor—to suffer for Jesus be a blessing; and is it not?—if to labor for him as a herald of salvation be a special favor; and is it not?—if to proclaim the mercies of our God where he has not been known be an even more peculiar boon; and is it not?—then will we rather say,—their *joy*,—their *highest glory*—a glory which they alone can know.

What noble missionaries would such a family send forth into the world! We believe that there is nothing which so tends to strengthen and adorn the Christian character as a personal interest in the missionary work. Likeness to Christ is the aim of every disciple;—how can that likeness appear more clearly than in having sympathy with him both in feeling and in action in the travail of his soul for a lost world? This holy affection for all men must drive out every rancorous emotion, all hardness of soul, and must clothe him with a pure humanity, glowing and tender. Devotion to this service is the holiest offshoot of Christian love; and all those graces which ever grow and flourish beneath the cover of that love, will here throw out their choicest blossoms. When one in later years enters this service, he is not unaffected by its blessed influences; but how shall it be with him who has felt its power from his very infancy! Who shall describe the potency of a mother's prayers? In the youth of her child they have seemed to hover over him like ministering spirits, insensibly controlling him even in his wayward hours; giving shape to his pliant nature; and as manhood blooms, these prayers, gathering new might with added years, still linger by—his holiest guard; unknown, unseen by him, they are, as by the very finger of God, weaving the web of his life; they are smoothing the unwrinkled brow and calming the unquiet breast—leading him to look up and trust in his God. They are an heir-loom laid up for him—an inalienable possession—and when oppressed with his work he grows faint and heavy of heart, he will so see it. He will turn back to the days of his youth and call to mind many a look, a word, which revealed to him the prayerful yearnings of a mother's love, and he will return to his task with renewed vigor;—these prayers were registered in heaven, and are ever fresh in power. How materially must the happiness of that man be marred, who labors on in his chosen work with the sad consciousness that he does not share the supplications of his honored parents in his behalf, or that they are but indifferently proffered. The prayers of home! the blessings—the sympathies of home! what weary laborer in a foreign land can endure to be without them?

Christian mother! upon you this subject has a peculiar bearing. In the goodness of God no member of the great human family is exempted from the duty—no one is debarred the privilege of laboring directly for the redemption of the world. Each has his own post to fill; here in the family is yours. God has most highly honored you in placing in your hands in a peculiar sense the destinies of thousands of your fellow-mortals. Will you deem it a light honor? will you shrink from the trust thus imposed? Will you not gladly accept it, dreading only (and that you need not do) lest you fail of fulfilling it? And what is this trust? "Give me the first five years of a child's life, and I will teach it to break every law of God and man," said a celebrated French infidel. He spoke the truth. You have these first five years; and it is for you to say whether *your* child *shall* break every law of God and man, or whether he shall fear God and keep his commandments, doing good unto all men. "Mind is from the mother," says Isaac Taylor, speaking of the mother of Wesley. Whether it be wholly a physical inheritance may be questioned, but there can be no question that not only the mental, but also and peculiarly the moral and religious character, is shaped more by the mother than by any other human being. If we be creatures of influence, molded by those with whom we come in contact, then in our most susceptible years the influence of others will be most apparent. The home will be what you make it; either a garden of pleasant fruits or a tangled wood. To you is committed the service of educating the men and the women who are to carry unto accomplishment the object of Christ's mission. Will you, we repeat it, accept this service? You trust you have the mind of Christ. Will you copy his mind as shown in these words of his: "Lo, I come to do thy will, O God!" Will you do less than Hannah of old in bringing her Samuel to serve the Lord? Will you, we may say, do less in the war for your Immanuel, than did an ancient matron for her country, when she grieved that she had no more sons to give to fill the places of those who had already fallen in the strife?

It is a maxim of the Moravians never to persuade, much less to urge, a man to engage in missions. Let our Christian families be such as we have pictured forth, and that might be the maxim of all our mission ary boards. S.

LETTER FROM CUBA.

HAVANA, Isle of Cuba,
DEAR INDEPENDENT: March 27, 1859.

Let not my old friends, your readers, be startled at the above dating. "Putnam" is really in Havana. And how, and wherefore? He certainly did not come down into the narrow streets like a gondolier, neither is he upon a secret mission by authority of the present annexationist President, with a million or two of the secret service fund in his pocket. Such an intense hater of slavery and its extension over our own blessed soil could not thus stultify himself, even if the Honorable "James" should tender such a mission, which would be as reasonably expected as the former.

Seriously, then, he may as well gratify the Yankee curiosity of your readers, and make a clean breast of it at the outset. Tired of the four years' personal and political strife and the politically murky atmosphere of the Federal city, your correspondent early in the season notified his personal and political friends that upon the fourth of this month he should "lay down the shovel and the hoe," and let the "hard work" connected with it be performed by others more competent, and who perhaps might hold its honors in higher estimation. At the time of this resolve he also fixed as a purpose a visit of recreation to this sunny isle immediately upon the adjournment of Congress, and arrangements were then made with his *compagnon du voyage*. The position of Cuba as a political question—it having formed the staple of Democratic partisan thunder for the last few weeks of the session—and its future position in the exciting Presidential canvass in 1860, led him to desire a better understanding of its people, government, habits, customs, manners,—in fact, an inside and personal view of it and its people. Two birds could be killed with a single throw of the stone;—the mind could be let loose like a bird from its imprisonment, and in its flight enjoy a recreation; the taxed energies of the body could be recuperated, and the storehouse could receive an addition of facts, important and deeply interesting in the present state of political affairs. There now, my quizzical Yankee friend, you have the reasons for the dating of this and the letters which are to follow it. A hurried visit to New England, a hearty greeting of old friends, and as hurried an adieu, resisting alike the calls of party and the clamors of friends to "stump it" for a few weeks, on the 17th inst. he stood upon the deck of the steamer Philadelphia, lying with steam up, ready for departure, at the dock foot of Warren street, in your city—a stranger among a crowd of strangers. What feelings are more unpleasant than those engendered by being alone in a crowd, upon the deck of a vessel of whose stanchness and safety you have never been assured, and on the point of trusting your life to her and her officers for a week or more upon the turbulent and treacherous deep? Straining my eyes to find a familiar face in the crowd upon the dock or upon the deck—some one that would utter a hearty "God bless you" in pure English as I left the shores of home and all upon earth who shared my affections, and finding none, the chin quivered, the eyes moistened, in spite of the application of all the brakes laid upon the delicate machinery of the affections, by the imperious and unfeeling little giant we christen the Will. The little fellow came off master in the combat, but it was done by stirring up self-pride; and I seem now to hear the graceless little villain say with a pompous utterance, "Be a man!" as if fine affections, love of home, children, friends, and country were not manly; or a feeling of regret at parting from them, with its inevitable symptoms, was not consistent with true manhood. Heaven defend us from stoics!—those unfeeling specimens of the genus *homo* whose frame-work is iron, with an outer covering of hardened steel, with hearts made from boulders or round stones worn smooth by the action of a cold torrent, and with blood as turbid and devoid of caloric as a snake's! Ugh! the world has such, but they are Januarys in June, North Poles in the tropics, and corpses in the warm parlors of genial love. All such will sneer and laugh ironically at "the bunch rising in the throat," the quivering chin, and the moistened eyelash, and toss their head at the confession of those so publicly. Let them laugh. I cried, and it acted like a summer shower upon a parched garden. It revived—no, that is not the word—it resurrected the withered and dying plants which had been scorched, blasted, and trampled upon most rudely in the stern strife and hand-to-hand conflict of four years. That half hour of genuine manly emotion carried me back a quarter of a century and set me down on the green hillside in the glorious old Connecticut valley by my honored father's door, and I seemed to feel young again. Blessed feeling!

But the gong sounds—"all ashore" is repeated—the captain takes his stand upon the wheel-house with his polished brass speaking-trumpet in hand; the visitors are filing off by the gangway plank; my silent group have pressed each others' hands, and those who remain have followed the departing to the very edge of the plank; the huge wheels revolve; the plank is drawn in; the stout hawsers cast off; and amid the waving of handkerchiefs, the loud-uttered adieus, the hoarse bawling of the speaking-trumpet at the captain's lips, we swing off into the stream. We had a delightful run for twenty-four hours or more, until nearly off Cape Hatteras, when the elements broke loose from their sobriety and commenced a frolic, tossing our massive ship about like a toy. From a blow to a gale, from a long gentle undulation to a hoary-headed mountain-wave, the race went on. Cape Hatteras is to our coast what Point Judith is to Long Island Sound,—Neptune's toll-gate. Occupying a position between the Northern and Southern seas, and at the entrance or exit of the "Gulf Stream," it is the place for storms "that are storms." It was a wild time, and to be appreciated must be seen. Turning from this to the deck, you are astonished at the system and promptness with which all the necessary duties are performed. Orders are given, commands executed, with the same quiet as when we slipped from our wharf and passed down the smooth bay. No better officers, or more finished gentlemen, sail out of the port of New York than Capt. Gustavus Harrison and his subordinates of the steamer Philadelphia. At the end of thirty hours the wind began to abate, and the ship plowed through the blue waters of the Gulf Stream. The rest of our voyage was delightful. We passed into the warmer latitudes, shedding our thick woolen clothing gradually until passing the Capes of Florida, when complete suits of linen became the order of the day. On the eighth day we saw the long range of mountains which extend from the eastern end of the island nearly a thousand miles. We ran down the coast thirty or forty miles, and rounded the Moro Castle in fine style, receiving the official Government pilot after all the danger was past—he coolly taking his stand by the side of the captain on the wheel-house, but doing nothing whatever save to receive his "ounce" as compensation for boarding us.

Having been kindly recommended to an American house by the Spanish Vice-consul of New York, I was soon in consultation with its clerk or runner, and learned, to my disappointment, that a single room could not be obtained in either one of the hotels of the city. By urgent importunity, aided by the kind purser of the ship, I finally obtained the promise of a room by myself, which was to be vacated that day by the Governor of Barbadoes. Depositing four dollars Spanish currency, I received in return a permit to stay upon the island for four weeks, being notified that when that time had elapsed we must have it *visé* by a local officer at farther expense. A cursory inspection of baggage ensued, we showed our papers to the guard, and passed out into the streets of Havana.

Yours, PUTNAM.

GOOD NEWS FROM SCOTLAND.

The Rescue of the Sabbath.

MESSRS. EDITORS: The effort now being made in this city, by the Sabbath Committee, for the rescue of God's holy day from desecration by the liquor traffic, has inspired thousands with hope for the future of this great center of influence. I have just received intelligence from England, which gives reason to believe that God is with us in all such movements, and that, if we rely on him in faith, he will guide the hearts of rulers to proper measures, and will cause the wrath of man to praise him, and the remainder of wrath he will restrain. A desperate effort has been recently made by the liquor-dealers of Scotland, called publicans, through the press, public meetings, and petitions to Parliament, to get a repeal of the Lord M'Keazie's act, (which closed all drinking-houses in Scotland on Sunday.) The main plea has been that vastly more liquor has been sold and drunk (secretly) under this law, than ever was openly under the former license system, and that Scotland is in a far worse condition now than it ever was before. The friends of temperance and the Sabbath have boldly denied the allegation, and have gone up to Parliament challenging investigation, and petitioning that a Commission may be appointed by the Queen to go through all the cities and villages of Scotland and make report of the effect upon the peace of the Sabbath, the morals, the pauperism, and crime of the country, of closing up the drinking-houses on Sunday. This the liquor-dealers warmly contested. The whole subject was ably discussed. The Lord Advocate advocated the Commission, and, on the final vote, the liquor-dealers, *alias* the publicans, were entirely beaten. The next Monday Lord C. Hamilton appeared at the bar and read the following answer of her Majesty to the address agreed to by the House:

"I have received your address, praying that a Royal Commission may be appointed to inquire into the laws regulating the sale of excisable liquors in Scotland, and I have given directions that a Royal Commission shall be issued for that purpose."

Should this Commission be thoroughly executed, as it is believed it will be, it cannot fail of bringing out a mass of facts which will astound the nation, and cause every city and county to feel that the cause of human happiness and human life, the cause of religion and good morals, and the eternal well-being of souls, will everywhere call for the suppression of this traffic on the day consecrated to God and humanity. For the occurrence of such events, we will thank God and take courage! Yours truly,

JOHN MARSH,
Sec'y Am. Tem. Union.

LETTER FROM IOWA.

TO THE EDITORS OF THE INDEPENDENT:

GENTLEMEN,—Since the vote of the Trustees of Iowa College, respecting its removal to Grinnell, Poweshick county, the new college building, on the site offered there, has been inclosed. It is of brick, 40 feet by 70, four stories high, with refectory in the basement, and will accommodate 70 students. If the arrangements for the removal and reopening shall be perfected by the close of the ensuing summer, it will then be ready for occupation. It stands on the outskirts of the town,—a handsome structure, with a tinned roof, occupying a pleasant and prominent location. Estimated cost, $25,000. The town is one of peculiar interest to Congregational Christians, and is quite unique among the towns of Iowa. It is, as you know, a fruit of Christian colonization. About five years ago a New York pastor broke ground in the enterprise in the columns of *The Independent*. His statements attracted attention and co-operation. Two years and a half ago so much progress had been made that our General Association met there. Those who went from Eastern Iowa and from other states had a "lumber wagon" ride of seventy miles, from the westernmost railroad station, Iowa City. But they endured the fatigue cheerily,—the venerable and excellent Dr. Benjamin Tappan, of the Maine Missionary Society, and other "men of years," being among the number,—and were abundantly repaid by the greetings and Christian enjoyment awaiting them in the pleasant houses of the Yankee Colony on the prairie. The history of the colony has been still onward, both in temporal and spiritual things. The "Interior Correspondence" of one of our best journals, *The Davenport Daily Gazette*, makes the following statements, which are confirmed to me from other sources:

"The village numbers some six hundred inhabitants, and there is not a single poor house in it: all, without exception, are perfectly clean and neat in their appearance, with well-fenced yards about them, and wearing an air of plenty and comfort. A large two-story wooden building its devoted to the purposes of a high-school, under an able corps of teachers. It is in a most flourishing condition, and attracts many pupils from the central portion of the state.

"Your readers may query how so small a town, where citizens are not noted for their wealth, can afford to do so much for educational purposes. The explanation given me was, that after laying out the original town, Mr. Grinnell and his associates *gave nearly the whole of it* to a Board of Trustees to dispose of, and from the proceeds create a fund for literary purposes. The result has proved the wisdom of their scheme, and has done much not only to promote the growth of the town, but to draw there that class of citizens who have secured for it its high reputation for enterprise and moral worth. It is said there has never yet been a sheriff's sale in the town, nor a lawsuit, *both* parties to which were citizens of the town, and that there is not an inhabitant of the place unable to support himself and family. It is a strictly temperance town. In every deed of a lot is invested a provision that, in case of a sale of spirituous liquors upon the premises, the deed is to be forfeited and the land is to revert."

It is also true that while five lawyers reside at Grinnell, there was no case in court at the last term, from the village. Estrays have been sold by constable, nothing else. There *never was* a grog-shop in the town. No person between the ages of 5 and 30 ever died there. In the church, no brother has ever been "at law with brother," and there has never been a case of discipline. This church was organized four years ago, and now numbers 131 resident members. Families, with children to be educated, who move into the interior of Iowa, naturally gravitate toward such a place, and with its future superiority in that respect will do so more and more.

We have some foretokenings of a new immigration into the state this season. Besides forced sales of property from *very* "hard times"—(the number of mortgages and deeds of trust foreclosed, a legal friend informs me, is unprecedented and really appalling)—a great many are so impoverished and embarrassed as to be glad to sell. And as real estate will never be so low again, (till the next "crash,") and a good crop will bring the long-lingering return of prosperity, many from the East are preparing to buy and settle in Iowa. There is room for all, and the land is as rich as ever. A little of the "Pike's Peak" emigration may also tarry by the way with us, as some of the old California emigrants did. Many parties here are making ready to go to the new gold region, and other parties from states east of us are getting fitted out here. The majority who go, I judge, will go in this way, with their own teams, etc. There is, however, a tri-weekly mail from Omaha *via* Fort Laramie, (to Salt Lake,) which will take many. The accounts which come to us from "Pike's Peak" and "Cherry Valley"—given by our own people who have gone thither—are, as the old California stories were, *strong on both sides*. The Burlington and Missouri and Mississippi and Missouri railroads are the best routes for parties from the Eastward. The latter has two branches; one *via* Iowa City and one *via* Washington. Either way emigrants will go through Omaha City,—capital of Nebraska,—which is now a town of nearly 4,000 people. Cherry Creek empties into Laramie river, above Fort Laramie, 567 miles from Council Bluffs, (200 miles nearer than Leavenworth, Kansas, or St. Joseph, Mo.) The north route, up the Platte, is the one traveled. In the Black Hills, (North Platte,) 220 miles west of Florence, Nebraska, gold has also been found, and a weekly line of stages started. This *gold travel* may yet open the Central Pacific Railroad route!

VIATOR.

LETTER FROM SECRETARY EASTMAN.

NEW YORK, April 25, 1859.

MESSRS EDITORS:—I am sorry to have occasion again so soon to correct mistakes into which you have been led by the want of accurate information. But as my object is simply to give facts for all who desire to know the truth, your prompt insertion of my "duplicate" last week encourages me to expect the most favorable consideration.

In your notice of my statements, you are pleased to say that "the question between us is simply one of recollection." If you will have the goodness to mention the name of the gentleman who was nominated as a substitute for Dr. Edwards "at the meeting of the Directors in the lecture-room of the Tabernacle in 1845," and the person who made the nomination, and the action taken upon it, or refer to some journal which recorded it, perhaps it might assist my recollection, and that of some dozen others who were present and who assure me that they have no recollection that any such substitute was nominated. This, however, is of little account. The main question turns on the assertion that I "publicly objected to the substitution on the *ground* that it *belonged to the Boston Society to nominate the Congregational member of the Publishing Committee*." This is what I deny, and this is not merely a question of memory. It is at least in part a question of knowledge. I have known for more than thirty years that it did *not* belong to the Boston Society to nominate any member of the Publishing Committee, and I am not in the habit of stating what I know is not true. I feel perfectly safe, therefore, in repeating that I never "objected to the substitution of another name for that of Dr. Edwards" on the ground stated.

But you claim "that there is other and important evidence on this whole question" which "is official and reliable." And you insert "the entire document embracing the terms of union as it stands on the records of the original Society," with some short quotations from an article of mine which you have not published, but which has appeared in other papers. I carefully compared my article with the "terms of union" before it was published, and have done so since, but I have not been able to discover any discrepancies between them, nor do I perceive that any have been pointed out. If there is anything in the "terms of union" in regard to the *election* of the Publishing Committee, or to a *pledge* given to the Boston Society on the subject, or that shows that the subject was before the meeting at Boston when the terms of union were agreed upon, I have not been able to find it. Your readers have the whole document before them; if they can find the subject or pledge, let them show it.

Personal knowledge is of great value in establishing matters of fact, and as it was my privilege to occupy the position of Corresponding Secretary of the American Tract Society at Boston in 1827 and 1828, I had then full opportunity of knowing the relations of the two Societies. From that date it has been known to me, that the "*one principle of union*" mentioned in the preamble of the "terms of union" between the two Societies, was applicable *only* to the series of 179 duodecimo tracts which had been published by the Society at Boston before the Society at New York began to publish. It was agreed, as the language of the preamble indicates, that this series of tracts should be continued in circulation by the Society at New York, with such alterations as were acceptable to the two Committees. This was the "stipulation," and Rev. Dr. Woods was appointed with "full power" to act in behalf of the Executive Committee at Boston "in preparing and perfecting this permanent series." He did so act till it was all revised by the Committee at New York, and in co-operation with Dr. Edwards, who was on the Publishing Committee, gave his sanction to all the changes which were made. When this was done, his commission expired. This "*one principle*" then became inoperative. The object for which it was adopted was fully accomplished, and for thirty-two years it has not been applied to the issuing of a single tract. It was not intended to be applied to the "additional tracts which should be published," and it never has been. "We speak that we do know, and testify that we have seen." This is the simple *fact*, which no sophistry or logic or contradiction can change. It matters not how many arguments are constructed or columns printed to the contrary, the FACT that the "*one principle*" in the preamble to the terms of union was limited in the agreement to the series of tracts published by the Society at Boston before the Society at New York began to publish, will for ever remain unchanged.

"The Second, or Sabbath-school Series," of which nineteen tracts had been printed, was not strictly included in the "terms of union," but merely the "wish was expressed that they might be published on the same terms," and no complaint has ever been made that this wish was not fully complied with.

It was very natural for Dr. Woods, in giving to the Christian public "an account of the New York Society, and the union which had been formed between the two," to refer to Dr. Edwards in his *former* connection with the Society at Boston. He had been eight years a member of their Executive Committee, and four years their Corresponding Secretary, both of which offices he vacated on being elected on the Committee at New York. Dr. Edwards was widely and favorably known in New England, as a wise and good man, full of faith and of the Holy Ghost. Nothing could be more gratifying to the friends of the Society at Boston than to know that *he* had been placed on the Publishing Committee, at New York, with full power to act with the other members of that Committee, "as to all the additional Tracts which should be published by the NATIONAL SOCIETY." This undoubtedly inspired confidence throughout New England; but it does not afford the *slightest evidence* that "the additional Tracts were to be published by the Society in New York *only* in accordance with the 'one principle' specified in the preamble" of the terms of union. He was elected, as every Congregationalist member has been, in the same way that each of the other members are elected, and was entitled to the same rights and privileges.

As reference is had to my remark that the subject of the election of the Publishing Committee was not, in any form, before the meeting at Boston when the "terms of union" were agreed upon, it is proper to observe that that meeting at Boston occurred just two weeks after the Society at New York was organized and the Publishing Committee for that year elected. Four of the members were present at Boston as a delegation from the New York Society. Dr. Edwards was one of them. His election gave universal satisfaction in New England, and there was no occasion to bring the subject of the election of the Publishing Committee before the meeting, and "*it is known that it was not in any form before them.*"

The paragraph in your columns from the "Brief History of the Boston Society," relating to the election successively of its several Congregationalist members of the Publishing Committee which it seems to you so difficult for "Mr. Eastman to account for, if, as he says, the subject" of their election "was not, in any form, before the meeting which agreed upon the union," simply *confirms* what I have said in the article from which you quote but do not publish—namely, "that these two Societies have co-operated, with the utmost harmony, for thirty-two years." In their whole history there is nothing in which the Society at Boston has been more cordial than in announcing in the selection of each successive Congregationalist member of the Publishing Committee. And to this day, there has not been a single objection made to either of these members in his *official* capacity. Nor in connection with the election of either of them can there be found, in any correspondence or conference, a particle of evidence that any member of the Boston Society ever claimed any right of nomination on the ground of an agreement or understanding at the time the union was formed. Any one who has been familiar with every step of the whole process, know that the question of *right* was never raised, nor was there any reference ever made to any pledge having been given, but that everything about these elections has been in the spirit of mutual confidence and love. The great *fact* is that *one spirit* has pervaded the minds of both Societies and Committees during this whole period, and they have acted in perfect harmony. Of late, we regret to say, there is a difference of views, and claims are made which it is believed cannot be met consistently with the great catholic principles which have till recently governed both Societies.

I will only add that the indefinite, unintelligible representation which is made that "New York yielded the point at first by a formal vote of their Committee, which vote was afterwards rescinded," does not refer to anything which occurred at the meeting at Boston, when the terms of union were agreed upon, nor to anything that ever came before that Society, or to any claim which that Society or their Committee ever made, or to anything which *ever* occurred anywhere since the 11th of May, 1825, when the American Tract Society at New York was formed. It must refer to what occurred in New York previous to that date, at the suggestion of an individual at a meeting of the Committee *preliminary* to the formal organization of the Society. Respectfully yours,

O. EASTMAN.

REVIVALS.

GREAT BRITAIN—**Barnstaple and the West of England.**—A correspondent, writing from this town, gives an account of the first of a series of meetings for united prayer, held in the Freemasons' Hall on the 29th ult. The hall was too small for the numbers who sought admission. The next meeting was to be held in the Town Hall. The meeting (at Freemasons' Hall) was conducted with great unanimity, numbers of almost every denomination taking part in it. This (adds the writer) is only characteristic of what I have found to be the case in several other towns which I have visited, such as Yeovill and Wellington.—*Guardian.*

Aberdeen.—Some notice of the remarkable work of God in this city appeared in *The Record* of the 11th ult. A correspondent has furnished us with some interesting extracts of a private letter, which gives further intelligence of a most encouraging character. "The work here (he says) is wonderful. There are not words to express it. One feels just desirous to stand in awe and see the salvation of God. The whole town seems just on the point of closing with Christ. Christians find that they have only to speak to the people, and there and then they close with the Lord. A young man, son of the missionary at the Reformatory, was brought to the truth one day; the next he goes out there, and preaches to the boys; a revival immediately begins there, and they are now holding meetings among themselves. A man, the other day, said the 'town was ruined; neither the theater, nor anything of the kind, would pay now.' Those who used to patronise the theater must now stand at the doors at the time it goes in, pressing and giving tracts to the few who enter." Another letter gives striking details with regard to the crowds attending the prayer-meetings, and the extraordinary fervor and success with which some of the ministers and others are preaching the great saving truths of the Gospel.—*Record*

Religious Intelligence.

CONGREGATIONAL.

MASSACHUSETTS.—The Orthodox Congregational churches of Massachusetts are taking preliminary measures for the organization of a general conference of the churches of the state. The churches are now represented only in county conferences, the only state organization being the General Association of Congregational ministers.—*Christian Reg.*

"The Orthodox Congregational churches of Massachusetts" will deliberate long before they take the step of constituting a central representative body, with the constant tendency to the assumption of ecclesiastical power.

Boston.—Last week, on Wednesday evening, the Park-street Total Abstinence Society held a meeting in the vestry of that church. Dr. Charles Jewett delivered an address on the religious aspect of the subject. His points were enforced with great earnestness and power. This is a step in the right direction.—The Winter-street society have voted to present their retiring pastor, Rev. George Richards, the sum of $3,000.—The Pine street society have secured a subscription of about $20,000, among themselves, for their new enterprise—an amount which astonishes the most hopeful, and which shows great liberality and effort on the part of many of the donors. It seems quite doubtful, says *The Traveller*, whether the Shawmut society will carry out their project for a new church. They are still without a minister. There is a strong desire on the part of some to call Rev. T. L. Cuyler of New York.—*Cong.*

Rev. H. M. Dexter completed, yesterday, his tenth year as pastor of Pine-street church. A sermon appropriate to the occasion was preached. We believe no other pastor of that church has been settled for so long a term of years as Mr. Dexter. His labors have been very successful, as the following statistics, given in the sermon of yesterday, will show: During the ten years he has made 3,220 parochial visits; 830 visits to sick; attended 129 funerals, and solemnized 114 marriages. The congregation has more than doubled. When he first commenced his labors he found enrolled on the books of the Sabbath-school 200. During the last year there have been enrolled in the various departments of the school, including the Mission Schools, over 1,000. There have been added to the church during the ten years 294—194 of whom were by profession.—*Traveller.*

Holden.—James Franklin Clarke of Winchendon, a graduate in the last class at Andover Theological Seminary, was ordained to the work of the Gospel ministry in Holden, on Thursday, the 14th inst., under circumstances of peculiar interest. Mr. Clarke, who is the son of Rev. Mr. Clarke of Winchendon, is going out as a foreign missionary, under the care of the American Board, Turkey being the field of his designation. Rev. A. C. Thompson of Roxbury preached the sermon on the occasion, from the words, "Lo, I am with you alway." Rev. Dr. Paine of Holden offered the Prayer of Ordination, the father of the candidate gave him the Charge, and Rev. Mr. Coolidge of Leicester the Right Hand of Fellowship. Rev. Dr. Sweetser of Worcester was Moderator of the Council. After the ordination Mr. Clarke was married to Miss Isabella Graham Davis of Holden, daughter of the late Jones Davis, Esq., the services occurring in the church, and being conducted by Rev. Dr. Paine and the father of Mr. Clarke. Twelve young ladies stood up with them, who had been for many years Miss Davis's Sabbath-school class, and between whom and herself a most tender attachment has grown up. The scene, with all its memories and anticipations, was of a very touching character.—*Cong.*

Rochester.—The Congregational society at North Rochester, Mass., has funds to the amount of $3,700, including parsonage, which must be used for Congregational preaching. A portion of this money was given by Mr. Ezekiel Turner, a most estimable Indian who recently deceased. *The Middleboro' Gazette* says that for many years he was a leading spirit in the church and society.

Berlin.—The church in Berlin, under the pastoral care of Rev. W. A. Houghton, has been enjoying a revival for some months. In November last a father of a large family was converted. The seriousness soon became general. One after another rose in the meetings and requested prayers for themselves, and stated their intention to lead a Christian life. Some twenty-eight have been converted, and eighteen now stand propounded for admission; a greater number than ever before at one time. The work has been quiet and gentle, without external excitement.—*Wor. Trans.*

Lawrence.—Rev. G. B. Wilcox was dismissed from the Lawrence-street church, Lawrence, on Wednesday, April 19th, to be installed in New London on the 20th. The same council which dismissed him installed Rev. C. E Fisher as his successor, on Wednesday evening. Sermon by Rev. E B Foster of Lowell; Installing Prayer by Rev. C. W. Wallace of Manchester, N. H.; Charge to the Pastor by Rev. J. H. Merrill of West Andover; Right Hand of Fellowship by Rev. L. S. Parker of Haverhill; Address to the People by Rev. G. B. Wilcox. Mr. Fisher enters on his work with a church eminently blessed of the Spirit during several years, and now spared from the distracting and divisive effect of a period of candidating; and Mr. Wilcox goes to his new field with the best wishes of his late charge and his ministerial brethren. The sudden death of Deacon G. W. Benson of the Central church has startled and saddened the whole city.—*Cong.*

South Hadley.—Rev. Dr. Perkins, missionary of the A. B. C. F. M. in Persia, who was reported a few weeks since as confined with illness in Middlebury, Vt., has so far recovered as to be able to preach, and is now occupying pulpits from Sabbath to Sabbath, in the vicinity of Springfield. On the 10th inst., he preached in South Hadley, from the text, "Watchman, what of the night," giving an exceedingly interesting account of the missionary operations among the Nestorians.

The second term of Mt. Holyoke Female Seminary closes on Wednesday, 20th inst. Vacation continues two weeks. During this term there has been in the Seminary a marked increase of interest in religion, similar in its aspects to what has occurred during the same term of almost every year since the foundation of the Seminary. This interest was at its hight about the time of the day of prayer for colleges. Several give evidence of conversion; it is not known how many, but probably as many, at least, as twelve or fifteen. But the most noticeable feature of the work is seen in the increased devotedness and faithfulness of the professed Christians. There has been a very high tone of religious feeling manifest throughout the Seminary.—*Cong.*

CONNECTICUT—**Hartford.**—Rev. Dr. Bushnell has again renewed his resignation, desiring to return to California for his health. His church has voted him five years' absence, his salary being continued, but he prefers an outright dismission, not being willing to be a pensioner upon the society. The matter is not yet agreed upon, but the affection and generous interest of his people must be extremely gratifying to Dr. Bushnell. In reply to the idea of being a pensioner, Mr. Fellows, a member of the church, said "he thought the obligation was entirely on the other side. Twenty-five years of the flower of his life had been given by their beloved pastor to their service and to the cause of Christ, for which no compensation or return could be adequate."—*Springfield Republican.*

School-Houses.—The Chief Justice of the Supreme Court in Connecticut has recently decided that religious meetings may be held in a public school-house only with the *unanimous* consent of the district; accordingly, a *single tax-payer* may defeat the united voice of all other voters. This decision, it is feared, will interfere considerably with the establishment of mission Sunday-schools. Already one has been broken up by the efforts of a single evil-doer.

The Harket-street Mission Church.—It has now become evident that this enterprise must be abandoned for want of financial support. The Market-street church was formed a few years ago under the auspices of the Congregational churches of this city, with the purpose of reaching a class of persons which seemed to be without a proper place for Christian worship. Up to one year ago its labors were greatly blessed, and those who have labored in time past to sustain its interests, and those who gave of their substance to its support, should have the consolation of knowing that although the church was destined to a brief existence, yet a great and mighty good has been accomplished by its instrumentality, and its influence in saving souls will be felt in eternity when time has ceased to move.—*Hartford Herald.*

NEW YORK—**Oswego.**—About two years ago, a movement was set on foot in this city to form a Congregational church. The society of the Second Presbyterian church, then without a pastor, offered their church-edifice to the new enterprise, and their own co-operation. The offer was accepted, and on the 20th of July, 1857, the "Congregational church of Oswego" was organized. It consisted, originally, of thirty members, but twenty more were added the following Sabbath by letter, from the Second Presbyterian church, which then became extinct. The new church began to hold services in a hall, preferring to build a new church-edifice on a lot which had been given them. This edifice they have just completed, and a beautiful one it is. It has cost about $27,000. It has a chapel beneath, a fine organ, (made by Johnson of Westfield, Mass.,) and everything necessary for comfort or convenience. The church now numbers 160 members.

The new Sabbath Hymn and Tune-Book has been adopted for the "service of song." The enterprise has the respect of the large and thriving city in which it is established, and bids fair to be eminently useful. Its new pastor, as all who know him will testify, is peculiarly adapted for his post. He was originally a lawyer, but was converted and directed to the ministry during the revivals attending the preaching of Dr. Nettleton. He is a graduate of Princeton, but showed himself distinctly and warmly a New England man. I know you will unite with me in bidding God speed to this "New England Church" upon the banks of Lake Ontario. It is a long step forward for Congregationalism in the Empire State.—*Cor of Cong.*

OHIO—**Cincinnati.**—Many of the churches in this city have gone upon the reprehensible plan of contracting debts in order to erect their houses of worship. The result has been almost universally embarrassment and distress. The energies of the church have been either to a great degree paralyzed by discouragement, or else absorbed in the effort to meet pecuniary obligations, rather than to extend the kingdom of Christ. A bright day, however, seems to be dawning. A few weeks since the First Orthodox Congregational church, by a determined effort, extinguished the remainder of the debt, which, five years since, was estimated to be not less than $40,000.

ILLINOIS.—**Chicago.**—The anniversary exercises at Chicago Theological Seminary are to take place on the 28th inst. The examination and inauguration of Mr. Fisk as Professor of Sacred Rhetoric and Homiletics will occur on Wednesday, in the First Congregational church. The *Congregational Herald* is quite jubilant at the approach of this anniversary, and proposes that city as a great rallying point for the West, where spring anniversaries of a general character may be held, as in New York and Boston. It thinks that eventually a Home Missionary organization may find a place there, and possibly it may be the headquarters of a grand Western Tract Society.

Deposition.—At a late meeting of the Elgin Congregational Association, held in Batavia on the 12th, 13th, and 14th insts., a communication was received from Rev. A. G. Hibbard, a member of this Association, in which he avowed a change in his doctrinal views from our faith to that of Universalism. It also appears from his own statements that he held these views for several months, while he was continuing to preach to an Orthodox Congregational church, professing to be a Congregational minister; and at the same time not only receiving a salary from the church, but also receiving aid from a missionary society as a Congregational minister, thus practicing, as it seems to us, dissimulation and dishonesty; therefore,

Resolved, That we, as an Association, condemning his heresies and regarding his course manifestly unministerial, unchristian, and immoral, do depose him from the Gospel ministry, and in warn our and all orthodox churches against any longer recognizing him as a minister.

Farmington.—Last Sabbath, fifteen individuals united with the Congregational church of this place, on profession of faith—the fruit, in part, of a work of grace now in progress amongst us. Of them, twelve were he

Second Church, Cincinnati, Ohio.—A correspondent writing under date of April 8th, says: "At a meeting held last evening of the Second Presbyterian church and society, Rev. Byron Sunderland, D.D., of Washington City, received the *unanimous* vote to become our pastor One hundred and seven ballots were cast, and on the first count, *all* were in the affirmative. The salary was fixed at $3,000 per annum. I hope and trust he will accept the call, for, at the present time, there is not a single pastor in our city in connection with our branch of the Church."—*Am. Pres.*

Transferred.—The Rev Eli B. Smith and the Rev. John Leighton, and the churches of Palmyra and First church, Hannibal, were received from the New School by the Presbytery of Palmyra, at its late meeting.

Lane Seminary.—The catalogue of Lane Seminary, recently issued, shows that the number of students, though small in comparison with Andover or Princeton, has nearly doubled since the year 1851, and is slowly but steadily increasing. The effort to secure an additional endowment for a fourth professorship, the erection of a library building and the establishment of a library fund, is making satisfactory progress, and in spite of the hard times in the West, promises to be successful. The refusal of Rev. Dr. Smith, late President of Marietta College, but now Professor of Sacred Rhetoric and Church-History in the Seminary, to accept the call of the Second Presbyterian church in this city, has given great satisfaction to the friends of the Seminary Last evening the church voted unanimously to extend a call to Rev Dr. Sunderland of Washington City, who was represented as being decidedly opposed to slavery.—*Cong.*

Revival on Long Island.—We hear of a glorious and remarkable revival of religion in East Hampton, L. I. About five weeks ago, in a little prayer-meeting, the power of the Spirit was manifest, and a meeting was appointed for the next evening, and the next; the numbers attending greatly increased, and others were held in other neighborhoods; the interest deepened and spread until the whole community is brought under the influence of the work. Nothing like it has been known since the days of old Dr. Buel, though East Hampton has been often favored with great outpourings of the Spirit. The Rev. Mr. Mershon is the pastor of the Presbyterian church in that place.—*Obs*

Missionary Ordination.—Mr. Ashbel Green Simonton was ordained as an evangelist by the Presbytery of Carlisle, at Harrisburg, Pennsylvania, on the 14th inst Rev. Dr. Snodgrass of Goshen, New York, by request, preached the sermon; Rev. Dr. Creigh gave the charge to the evangelist; and Rev. Mr. Emerson, Moderator, presided. Mr Simonton goes under appointment of the Presbyterian Board of Foreign Missions to Brazil, and will probably sail from Baltimore some time during next month He has before him a highly interesting field. The ordination services were largely attended and deeply impressive. There are now three of the brothers Simonton in the ministry; and, we believe, a fourth brother is a ruling elder in a church in the West. Truly God has blessed this family.—*Presb.*

Presbyterianism among the Germans.—*The Presbyterian Herald* says: "The Presbytery of St. Louis has been unusually successful in the effort to establish Presbyterian churches among the Germans At their late session a special committee, previously appointed for the purpose, reported the organization of the following German churches in Gasconade county:

Churches.	Members.	Elders.	Deacons.
Emanuel, with	70	3	2
Zoar, "	53	2	2
Zion, "	23	2	1
Nazareth, "	22	2	2

"Some of the Presbyteries in Iowa have been equally successful. In other portions of the country the efforts have been complete failures."

Cincinnati.—The Eighth Presbyterian church, which was threatened with an attachment upon the church building, has saved its property by raising $5,000; the remainder of the debt, which is about $5,000, will occasion them no immediate difficulty. In this church there is more than usual religious interest, and the congregation is increasing. Rev. G. M. Maxwell, late of Indianapolis, has received a call to become the pastor, and will probably accept.

BAPTIST.

The Breaking Ice.—A late *Watchman and Reflector* contains two communications, one from a pastor and the other from a layman, earnestly advocating open communion. Nearly a column and a half of editorial comments follow, combating the opinions advanced. The editor concedes, however, that there is a "division of opinion" on this point in the Baptist churches, and thinks it would be "idle to repress discussion."

Can *The Era* mend that ice?

Madison University.—We learn that this institution has a greater number of students in attendance than ever before, especially in the Theological Department, which is one-fourth larger than in any previous year. They come from 24 states and countries, giving a gratifying view of the extent of reputation and influence which the institution enjoys And it is an occasion of gratitude to God that so many of the students are professors of religion, 170 out of 291, and that 129 have the Gospel ministry in view, and it is probable that a still larger proportion will devote themselves to it.—*N. Y. Chron*

Contributions.—*The Christian Index* says: "Some Baptists—alas, too many!—have been contributing principles all their lives but no practice. If the missionaries could only live on principles without money, what a united front would Baptists present! All would be missionary Baptists then."

Baptists in Germany.—*The British Standard*, in commending to the public Mr Lehmann, pastor of the Baptist church at Berlin, says: "Many of our readers are aware of the extraordinary work which is going on in various parts of the Continent in connection with the ministrations of the Baptist pastors and evangelists. Some twenty five years ago, a devoted man, Mr Oncken, formed the first Baptist church in Hamburg, and now the fellowships which have sprung therefrom actually amount to 65, with 649 preaching stations and upwards of 7 000 members! Mr. Lehmann is appealing for help."

England.—The income of the English Baptist Foreign Missionary Society amounts to $115 000 per annum. They have missionaries in India, Ceylon, Africa, West Indies, Canada, Central America, Australia, and on the European continent —A church-edifice to hold five thousand people is in course of erection in London, for the Rev Mr Spurgeon.

Deposed by Church Authority.—After a long and laborious investigation of charges preferred against the Rev Isaac S Thurley, affecting his character while pastor of one of the country churches, the Baptist church of this place, of which he is a member, deposed him on Tuesday last from the office of minister of the Gospel.—*Char Adv*

Boston.—The prayers of many brethren are being answered, and their fondest hopes realized, in the revival of religion in the Baptist churches in this city. Two several of them, last Sabbath was a precious day. Thus far the meetings of this week furnish new evidences that Jesus is still waiting to be gracious; that he has power to forgive sins. At the Union church, Merrimac street, sinners are not only inquiring the way of life, but finding peace in Jesus Many who have not been accustomed to meet with God's people, are now found in his temple. Last Sabbath the pastor, Rev Mr Crane, baptized five persons At the Baldwin-place church, the work is still progressing gradually, perhaps, but effectively. At the Harvard-street church, Rev D C Eddy baptized five persons In the evening some twenty came forward for prayers. The inquiry meeting on Monday evening was one of much interest.—*Era*

EPISCOPAL.

Missouri.—Christ's church parish, St Louis, Rev. Dr Schuyler, rector, have sold their church building for $50,000, with the intention of erecting a very fine church-edifice further up town, which will cost, lot, rectory, and church, about $150,000.

The Hymnal.—It is generally understood that there has been an able committee, (not officially authorized in any way,) consisting of some of the best minds in our Church, for some time at work in compiling a new collection of hymns. The selection will probably be submitted to our next General Convention. It is very much needed It is said that such men as the two Bishops of Pennsylvania, and the Bishop of Maine, and Drs Muhlenberg and Cox, and Mr. Francis Wharton, are engaged on the work If this be so, the new Hymn-Book cannot but be of great advantage to the church.—*Church Record.*

Australia.—The first synodical conference has met in Sydney, the metropolitan diocese of Australia, and after a long discussion, it adopted a draft of a bill to be presented to the Colonial *Parliament to be made law.* It gives the Bishop an absolute veto, by a clerical vote of 38 to 13, and a lay vote of 41 to 32. Lay representatives are to be communicants.

Tractarian Difficulties in Canada.—The Episcopal Bishop of Toronto, in a circular to his clergy, advocates the formation of a Sustentation Fund for the support of the clergy, as, since the "alienation of the clergy reserves," the want of a fixed and permanent support is seriously diminishing the number of candidates for the ministry. The real cause of the want of liberality on the part of the people is said to be owing to the Tractarian character of the Bishop and his clergy.

The Law of Divorce.—*The Pacific* of San Francisco relates with high approval the conduct of the Episcopal clergy of that state, in a recent case. Capt. Blackstone called upon Rev. Mr. Ewer, rector of Grace church, and requested him to marry him Upon inquiry, Mr Ewer found that Capt. B. was divorced from his former wife, not on Scripture grounds, but from incongeniality of disposition, and accordingly he refused to perform the service as contrary to the laws of the Episcopal Church. Capt. B. then called upon Bishop Kip and urged him to authorize Mr Ewer to perform the service. This the Bishop not only decidedly refused, but pointed out to Capt. B the sinfulness of his conduct in the divorce and its aggravation by his attempt at a remarriage. Capt. B's next move was to call upon Dr. Scott, by whom he was married in Calvary church The sequel to this wretched business is told in the following notice which appeared last week in *The Sacramento Union:*

"TO THE PUBLIC—On the 3d of March, inst., I was married at Dr. Scott's church, in this city, to Mrs. Josephine M. Kelas, alias Slack. On the 7th inst she (without the slight est cause) absconded from my home, in this city. I hereby forewarn all persons from crediting Mrs Josephine M. Blackstone on my account, as I will pay no debts of her contracting. NATHANIEL BLACKSTONE.

San Francisco, March 9, 1859.

The Pacific adds:

"We cannot but admire Bishop Kip and his clergy for the bold and consistent course they have ever taken in rebuking a custom, though it be sanctioned by law, which essentially demoralizes and corrupts the best morals of society. No law could make this practice of indiscriminative divorce respectable, if the clergy were but united in earnest and practical denunciation of it."

UNITARIAN.

Harvard Divinity School.—The Society for Promoting Theological Education, says *The Boston Courier*, held a special meeting on the 4th, to consider whether that Society would assume the direction of the Divinity School at Cambridge, in case the proposed separation thereof from the College should take place. The subject was discussed at some length, and finally referred to a committee consisting of Rev. Drs. Gannett and Miles and Mr George B Emerson.

Another Secession.—Rev E H Sears, the author of a work on "Regeneration," (which, a few years ago, excited considerable interest among Orthodox readers,) and of some of the best publications of the Unitarian Association, in the last number of *The Monthly Religious Magazine*, of which he is an editor, gives in his adhesion to the "New Church" views, and distinctly avows his belief in the supreme and absolute Deity of the Lord Jesus Christ He says "every form of faith that leaves out the essential Divinity of the Lord Jesus Christ,—Arian, Socinian, and all shades between, is radically defective—and every sect that gets stranded here, will die sooner or later of inanition, or Arctic cold"—*Cong.*

FOREIGN MISSIONS.

China.—We find in *The London Patriot* of April 7th, the following extract of a letter from an English missionary at Fuh Chau to Rev. John Angell James:

"What a field! The mind staggers under its greatness. Oh, that we had means to enter at once upon it! At Shanghai the aggressive movement has already commenced; we have scarcely made a beginning I trust you will execute your purpose of sending us an annual re-enforcement China now is open to us, so far as the imperial decree can make it; and we shall find the country ready for us, just as soon and as fast as we have the means and the courage to enter it A great responsibility now rests upon the Church of Christ in all lands; and I fervently pray that Christians everywhere may engage in the work of evangelizing China. Strong appeals are now going from China, addressed to the churches in Great Britain and on the continent of Europe It is likely these appeals may call forth increased zeal in behalf of these perishing millions. Romanism is girding herself for a determined struggle in this her favorite field. She expects to recover all her church property, which was confiscated under former emperors. If successful in this effort, she will at once be in possession of immense wealth, and will be in a fair way to regain her former prestige and power. Under these circumstances, shall Protestantism be idle? Have we no treasure, no lives to spend for China's salvation? Shall we sit still while a corrupt form of our holy Christianity is making the conquest of the grandest empire the sun ever shone upon?"

Turkey.—We learn that information has been received from Bebek of the destruction by fire, on the 8th of March, of the Tocat Seminary. M Van Lennep and family, we hear, barely escaped with their lives. It is inferred that the catastrophe took place in the night, but no particulars have yet been received

Notwithstanding all the persecutions, Protestantism is gradually spreading in Turkey, and in some places it is making rapid strides. In Marash, five years ago, there were not fifty enrolled Protestants, now there are nine hundred! In other places the advance has not been so marked, and yet there is everywhere progress; and, what is more and better, the special influence of God's Spirit continues to be enjoyed in several places, greatly quickening the Church, and bringing dead sinners to life. The progress of inquiry among the Mohammedans is also encouraging, both at the capital and in some other places, but of this I cannot speak particularly at present.—*News of the Churches*

Bulgaria.—The new Bulgarian missions in European Turkey are now actively prosecuted! Three missionary families from the Methodist Episcopal Church of America are posted at Varna and Schumla: and the third will occupy Rutschuk, on the Danube; the northern side of the Balkan Mountains, which divide the European provinces of Turkey, having been specially assigned by arrangements between the American Board of Missions and the Methodist Episcopal Church.

The southern half has been entered by the missionaries of the Board, extending their operations from the central station of Constantinople, and occupying at present the chief city, Adrianople; with every prospect of advancing to Philippopolis and Sophia In addition to the above, the Free Church of Scotland Jewish Mission has placed the valuable services of Rev Mr Mayer at Galatz, a port of the greatest importance, fully occupied by so efficient a laborer in the Gospel

From Adrianople, Rev. Mr Byington writes: "I have entered on the study of Bulgarian. Though without dictionary or grammar, our progress has been beyond expectation; and we hope in a few months to communicate quite freely with the people We have an admirable Bulgarian teacher, and are learning to love the natives Their love for the Word of God is remarkable. I have been surprised at my teacher's knowledge of the Bible. I never refer to a passage in the Old or New Testament with which he does not seem familiar. Their reverence for its authority is great and apparent Whilst the characteristics of the people are all encouraging, we know we must expect the opposition of the Greek priesthood. Our native colporter visited Philippopolis a few weeks since, and was selling Bibles to many, when the priests forbade the people to purchase Urgent applications have they sent to Constantinople authorities, requesting our removal, saying they do not wish us here."

Before Mr Morse and Mr Byington came, a little band used to meet for reading the Bible and prayer. Now no less than fifteen to twenty young men are avowed Protestants. It is a noble sight! Loving the truth of Jesus more than parents, friends, or wealth, they are being tested in the fire of persecution.

One has had his wife taken away by her family; another is compelled to sleep in the church, for there is no longer any shelter for him in his father's house. Our native assistant preacher was obliged to leave, from ill health, through overwork; immediately the Armenian Bishop spread a report that he had gone back to the old church—that they had many consultations together—and that he should soon receive a letter from him announcing the fact.

He then sent for our young men to meet him in the church; they politely declined; he then visited them at their shops or houses To the poorest he offered money and position; they replied, "That they wanted not money nor position, but the truth" To one after conversation he held out his hand to kiss, commanding him to do it; but he respectfully refused;

One very prominent member of the Armenian Church, who is quite convinced of the truth, is yet restrained through fear The Bishop told him he would rely on him to bring back the lost sheep He asked how he was to do it? They had only the Bible, and the truth was with them, and he did not see how it was to be done—which the Bishop was unable to tell him.

The Greeks have resolved not to rent shops to Protestants. All, with one exception, of these persecuted men stand firm, and he is beset with peculiar temptations. We do hope that some, if not all, are true children of God. Pray for them, and for us, that we may be found faithful!—*Evang. Christendom.*

Constantinople.—Rev. Dr. Schauffler, missionary of the American Board in Constantinople, writes under date of Feb. 4th: "Last week, while prayers were being read, and a sermon being delivered by a very distinguished Imaum in the holiest mosque of Constantinople, in presence of a multitude of literary and influential Mohammedans, theological students and others, the preacher, holding the Koran in his hand, all at once overcome by his feelings, smashed the book down on the desk and exclaimed, 'It is a lie, the whole of it.' He left the mosque, went to a Catholic priest and received baptism. He was summoned before ecclesiastical authorities of the Porte, and asked, Who has bribed you to do this thing? Nobody? Who has persuaded you and seduced you? No one. I know myself that the Koran is a lie. I will have nothing more to do with it. I believe in the New Testament. The man was suffered to depart. A fact which illustrates the progress of religious toleration in Turkey."

Devotional Meetings in Wurtemberg.—The readers of our journal have often been apprised that the kingdom of Wurtemberg is distinguished beyond every other part of Germany by the extent to which real evangelical religion prevails both among its clergy and people. It did not suffer in an equal degree from the prevalent Rationalism of the last century, and this circumstance under God is to be attributed, as is also its present religious life, to what in England we should familiarly call prayer-meetings. Common as such meetings are with us, especially, though by no means exclusively, among the Nonconformists, they are unknown, or else dreaded, disliked, and branded with the opprobrious name of conventicles, in almost all Lutheran countries. In Germany, Wurtemberg forms nearly, if not quite, the solitary exception. The frequenters of them in that kingdom are called "Pietists" and "Stundenhälter." They themselves call their meetings "Stunden," from the circumstance of their generally lasting an hour. Prelate Kapff estimates the number of persons by whom they are attended at 50,000, out of a population of 1,220,000 Protestants. They are held in every town and almost in every village and hamlet in the country. Their organization is very simple. The leaders, who are for the most part men distinguished by piety and knowledge, and by the gift of speaking, open the meeting by giving out a hymn, which all join in singing; they then offer up prayer, and read a portion of the Word of God, it may be the Gospel or the Epistle of the day, on which they make appropriate remarks. After the leaders, other members speak or ask questions, and all, except the women, are at liberty to do so Sometimes a sermon is read, or extracts from good religious books, and these form the subject of free discussion If the pastor should be present, he is generally asked to lead the devotions, but he does not take the conduct of the meeting in his official character, but simply as a Christian brother among other Christian brethren, or perhaps as *primus inter pares*, and they are more frequently held without him. As the hour draws to a close, the meeting is concluded with singing and prayer. These meetings are held on Sunday evenings, and once or twice in the week. They are protected by law, so that, if the authorities or the pastors should be opposed to them, they cannot be disturbed.

Six or eight times a year, the leaders hold conferences among themselves, when many pastors also are present, in which the concerns of the meetings are discussed, and much time is devoted to spiritual edification. Once a year, a great meeting takes place of pastors and leaders of the whole country, with especial reference to Christian missions. In all these conferences, men of different tendencies are united in a truly brotherly alliance.—*Evang. Christendom*

MISCELLANEOUS.

A One-Hundred Dollar Prize.—The Church Anti-Slavery Society, at its business meeting held in Worcester, Mass, on the 29th of March, passed a resolution offering a premium of $100 for the best tract showing that the Bible gives no warrant or allowance for chattel slavery The Committee of Award are the Rev. Samuel Hunt of Franklin, Richard P. Waters of Salem, and Deacon J. Washburn of Worcester. Manuscripts are to be sent in, by the 1st of June, to the Rev. Henry T Cheever of Jewett City, Ct. Religious papers of the different denominations are requested to give this arrangement publicity.

Religion in a Medical College.—*The Worcester (Mass.) Transcript* states that during the term of the Female Medical College, which has just closed in that city, there was much religious interest among the pupils Out of the one hundred and one scholars, one-half were already members of churches, and of the remaining fifty, twelve were hopefully converted during the term, while many others left deeply interested.

London Cabmen.—At a recent meeting held in London a missionary stated that there were now six hundred cabmen members (communicants) of churches, and laboring to bring their associates in occupation to the truth. Hundreds of cabmen were to be found in the Sunday evening congregations at Exeter Hall and Westminster Abbey, and instances had been known of drivers who had actually paid exacting cabmasters the money for the Sunday's hire to let the cab stand in the yard, that they (the drivers) might attend church.

Hartford, Ct.—*The Christian Secretary* says that at one of the union prayer-meetings at the Pearl street church, recently, a certain spiritualist took his seat with the rest of the assembled multitude, and after listening for some time to the prayers and remarks which were made on the occasion, in which some of the speakers lamented their sinfulness, the spiritualist arose and remarked that a man who held the truth did not sin. "Since I have been a spiritualist," said he, "I have not committed a single sin. In fact, I am no sinner" As soon as he had resumed his seat, Dea. Seth Terry arose and very modestly observed, "He that saith he hath no sin is a liar, and the truth is not in him." The spiritualist was confounded, and stammered out, "The spirits told me last night that that text is not true." We do not learn that the spiritualist has attended the union prayer-meetings since.

When is a Church too Poor to Support a Pastor?—*The American Presbyterian* tells us when a church is *rich* enough to support a pastor. Adopting his standard, which we think is a sound one, some light may be thrown on the question above. He says: "We can never admit that any congregation is too feeble to support the Gospel the clear income of whose combined members beyond their necessities, is equal to the moderate sustenance of a faithful pastor."

Girard College.—The last year has been one of very peaceful and satisfactory results in the history of Girard College. The number of orphans now residing in the Institution and receiving its advantages, is three hundred and thirty, so that there are thirty less in attendance than at the time of the last annual report.

A Jewish Synagogue of Christ—It is stated that there are twenty-eight Jewish converts to the Christian religion in this city, who meet every Sabbath. A periodical is published in New York, entitled, *The Israelite Indeed*, which takes the ground that Jesus of Nazareth is the true Messiah A converted Jew lately stated in a Boston prayer-meeting, that he was led to investigate the Christian Scriptures, by hearing Christians *pray* for the descendants of Abraham. He stated that 600 converted Jews are now *preaching Christ*.

Bronchitis.—A writer in a Southern exchange tries to prove that bronchitis prevails more among the preachers of cities than among those of the country, and also that preachers of short sermons are quite as subject to the disease as long-winded ones.

MINISTERIAL AND CHURCH REGISTER.

Ordinations.

CLARK.—Rev. J. F Clark of Winchendon, Mass., was ordained Thursday, at Holden, to the foreign missionary field, Sermon by Rev. A C. Thompson of Roxbury

COOLIDGE.—Last week on Wednesday Rev J. I. T. Coolidge was ordained at St. Paul's church. *The Transcript* says that a larger auditory was present than ever before assembled at an Episcopal ordination in Massachusetts. Among the number were several clergymen of the Unitarian denomination, to which Mr. Coolidge but recently belonged. It is probable that he will be settled in Providence.

SAMPLE.—W. A Sample and T H Urmston were ordained to the full work of the Gospel ministry, by the Presbytery of Arkansas, as its late session, and committees appointed to install the former as pastor of Fort Smith, and the latter as pastor of Van Buren church.

SHIDE.—Mr R Shide, a young German graduate of Danville Theological Seminary, has been called to the Bethlehem German church, near St. Louis, and was ordained by the Presbytery of St. Louis at its last meeting.

Changes.

AIKEN.—Rev James Aiken has accepted a unanimous call to become pastor of the Second Congregational church in Hanover, Me

BARTLETT.—Rev. Wm. C. Bartlett, who has been supplying the First Congregational church of Jersey City during the past six months, has received a unanimous invitation from the church and society to continue with them as pastor.

BURN.—Rev J. H. Burn's post-office address is changed from Blue Ball to Monroe, Butler co, Ohio.

CARRELL.—Rev B Carrell has assumed the pastoral charge of the First church, Amwell, in consequence of ill health, and removed to Lambertville, N. J.

CHARLTON.—The Baptist church of Freehold, N. J., have extended an invitation to Rev. F. Charlton to become pastor.

CHICKERING.—Dr. Chickering's sketch of the late E. L. Cummings is just published by Sanborn & Carter.

CONE.—Rev. S. S. Cone of Wayne Center, Ill., has accepted a call from the Congregational church at Piano, Kendall county, Ill.

DREW.—Rev S. F. Drew has removed from Laurel, Ind., to Nebraska territory

DWIGHT.—Rev Dr Dwight of Portland is to preach the annual sermon before the A. H. Miss Society in New York on the 11th of May

ELWOOD.—Rev D M Elwood of North Woodstock has received a unanimous call from the Central Falls church, Pawtucket, R. I.

FISKE.—Asa S Fiske, for the last two years tutor of Greek in Amherst College, has just closed his labors in that institution, and removed to St. Paul, Min., for the purpose of engaging in preaching.

FOOTE.—Rev. Hiram Foote, for about twelve years pastor of the First Congregational church of Janesville, Wis, which charge he resigned some months since, has received and accepted a call from the Congregational church of Waukesha.

FORD.—Rev. Marcus Ford changed his residence to Union, Broome county, N. Y.

GAMBLE.—Rev. Robert Gamble changed from the Gap to Paradise, Lancaster co, Pa.

GIBSON.—Mr J Gibson has requested a certificate from Presbytery, with the intention of connecting himself with another denomination.

GOADBY.—Vermont and Northern New England sustain no ordinary loss in the removal of Rev. John Goadby from East Poultney to Montreal, Canada East.

GRAY.—Rev. F. R. Gray of Versailles, Ky., has accepted a call from the Tabb church, in Lafayette county, Mo.

HAWLEY.—Rev. D. S. Hawley, late of West Tisbury, has accepted a call from the Baptist church in Marshpee, Mass The state of things in this church and society is encouraging.

HILLARD.—Rev. Elias B. Hillard of Hadlyme has been invited to become pastor of the Kensington church, Berlin.

HOSFORD.—*The Haverhill Gazette* reports that the (new) North Congregational church and society have voted to call Rev. B. F. Hosford, of the Center church in the same town, to become their pastor.

HOWARD.—Rev Martin S. Howard was dismissed by an ecclesiastical council, April 14th, from his pastorate in West Yarmouth, to accept a unanimous call from South Dartmouth.

HUMPHREY.—Rev. Dr. Humphrey, who completed his eighty years of life on Saturday, March 26th, at the special request of Dr. Todd and many friends occupied the desk of the First Congregational church, Pittsfield, Sabbath morning, March 27th

JOHNSON.—Rev. Benedict Johnson has removed from Woodstock, Ct., to East Greenwich, R. I.

JONES.—Rev. Thomas H. Jones, a Methodist preacher, formerly of Salem, has just returned to this state from Canada, whither he fled on the passage of the fugitive-slave law. He was forty-three years a slave in the South.—*Boston Trans.*

LEFFLER.—Rev. Blackburn Leffler, late of Tipton, has accepted the church in Rockport, Ind.

M'KEE.—Rev. James M'Kee has been compelled, through ill health, to demit the charge of the congregation of Wheatland, Illinois.

MCMAHON.—Rev. J. J. McMahon having removed from Richmond, Va, has commenced his labors as pastor of Castle Craig church, Va

MOSLEY.—Rev. B. Mosley of North Manlius, N. Y., has accepted a call to the pastorate of the Baptist church at Tully, N. Y.

PARK.—Rev. Calvin E. Park has asked a dismission from his pastorate in West Boxford, where he has been settled nearly thirteen years.

RAFFENSPERGER.—The pastoral relation between the Rev. E. B Raffensperger and the First church of Bellefontaine, Ohio, has been dissolved. Mr Raffensperger is to take charge of a church at Toledo, Ohio, about to be organized. We wish him much success in his new field.—*Presb.*

RATHBUN.—Rev L Rathbun has resigned the pastorate of the Baptist church, Dunkirk, N. Y., and accepted the charge at Clymer, N. Y.

SAMPSON.—Rev. Dr. Sampson has accepted his appointment as President of Columbian College, D. C., and will enter on his duties the next session of the academic year. This is an excellent appointment, and we have no doubt of the success of the College under the administration of Dr. Sampson.

SHANKLAND.—Mr. James A. Shankland has delivered trial discourses before the Presbytery of Chicago, with a view to his ordination.

SMITH.—Mr. Moses Smith of the Union Theological Seminary, who has assisted Rev. Dr. Porter of Farmington, has been invited to settle as colleague with him.

WILLIAMSON.—Rev. Macknight Williamson has taken charge of the churches of Cythiana and Rocky Spring, Ohio.

WINFORD.—Rev. John S. Winford, after a satisfactory examination was received into the O S. Presbytery of Memphis, from the Cumberland Presbyterian Church.

Literary Record.

BOOKS RECEIVED.

Cobden and Chevalier.—"On the Probable Fall in the Value of Gold; the Commercial and Social Consequences which may ensue, and the Measures which it invites." By Michael Chevalier, Member of Institute of France. Translated from the French, with Preface, by Richard Cobden, Esq. 8vo, pp. 211. Published by D Appleton & Co.

Nursing.—"Mothers and Infants, Nurses and Nursing." Translated from the French. Is a Treatise on "Nursing, Weaning, and the General Treatment of Young Children." By Dr. Al. Doune, late head of the Clinical Department of the Faculty of Paris, etc. 12mo, pp. 303. Published by Phillips, Sampson & Co, Boston.

Creation.—"Plan of the Creation; or, Other Worlds, and Who Inhabit them." By Rev. C. L. Hequembourg. 12mo, pp. 396. Phillips, Sampson & Co, publishers. Sold here by Sheldon & Co.

Hodge on Romans.—"A Commentary on the Epistle to the Romans." By Charles Hodge, Prof of Bib. Lit. in Theol. Sem., Princeton. 16th edition. 12mo, pp. 362. Published by W. S. & A. Martien, Philadelphia.

Harcouing.—"Robert and Harold; or, the Young Marooners on the Florida Coast." By F. R. Goulding of Georgia. 12mo, pp. 422. with a map and illustrations. 7th edition. Published by W. S. & A. Martien, Philadelphia.

Rhetoric.—"Elements of Rhetoric; designed as a Manual of Instruction." By Henry Coppée, A.M., Prof. Eng. Lit. in Univ. of Pa. 12mo, pp. 367. Published by E. H. Butler & Co, Philadelphia, and sold here by Ivison & Phinney.

Prescott.—Mr. George Ticknor is preparing a Life of William H. Prescott, and will have the assistance of the eldest son of the historian, Mr. William G. Prescott, in preparing the work. Mr. Prescott dedicated his volume of "Biographical and Critical Miscellanies" to his friend Ticknor, who is now to be his biographer.

Select Hymns.—"Hymns of the Ages; being selections from Lyra Catholica, Germanica, Apostolica, and other Sources" With an introduction by Rev. F. D. Huntington, D.D. Crown 4to, pp. 301. Published by Phillips, Sampson & Co., Boston, and sold here by Blakeman & Mason, Broadway.

Infants.—"Infant Salvation in its Relation to Infant Depravity, Infant Regeneration, and Infant Baptism." By J H. A. Bomberger, D D., of the Evangelical Reformed Church. 12mo, pp. 192. Published by Lindsay & Blakiston, Philadelphia, and sold here by Blakeman & Mason.

Draining.—"Farm Drainage. The Principles, Processes, and Effects of Draining Land," etc. By Henry F. French. 12mo, pp. 384, with more than 100 illustrations Published by A. O Moore & Co., Agricultural Book Publishers, 140 Fulton street.

Bees.—"A Practical Treatise on the Hive and Honey-Bee." By L L Langstroth, with an introduction by Robert Baird, D D. 12mo, pp. 405, with 77 engravings. Same publishers.

Mrs. Gatty.—Two more works by Mrs. Gatty, sent in by Carters:

1. "Worlds not Realized. Alice and Adolphus." 18mo, pp. 164

2. "Proverbs Illustrated." Same size. Price 30 cents.

Melodist.—"Gentle Annie Melodist." 18mo, pp. 72.

2. Same. Part 2. Published by Firth & Pond, 547 Broadway.

Novel.—"Love me little, Love me long." By Charles Reade, author of "It's never too late to mend," etc. 12mo, pp. 435. Published by Harper & Brothers, Franklin Square.

China.—Fanikwei; or, the San Jacinto in the Seas of India, China, and Japan." By William Maxwell Wood, M.D., late Surgeon of the Fleet to the U. S. East India Squadron; author of "A Shoulder to the Wheel of Progress," etc. 12mo, pp. 545. Published by Harper & Brothers.

LITERATURE, SCIENCE, AND ART.

. . . We observe that Mr. George L. Dix formerly connected with the publishing house of Messrs. Phillips, Sampson & Co, Boston, has united with the firm of Brown, Taggard & Chase, Boston.

. . . The British Museum Library is now only second in extent to the Bibliotheque Imperiale at Paris It must be remembered that the proportion of old books is much greater in the Paris Library, and that the Library of the British Museum is quite a recent creation. The numbers stand thus: Bibliotheque Imperiale, 800,000; British Museum, 560,000 volumes.

. . . The long-expected poem of "King Arthur," by Alfred Tennyson, is said to be almost ready for publication. The finishing touches have been given to the description of Merlin's Bewitchment by the wicked Nemue, and of the Trials of Ends and the fair maiden of Astolet, who hopelessly loved Sir Launcelot to the death. These subjects afford equal scope for the Laureate's labyrinthine obscurity, and for his rich coloring and delicate imagination.

. . . Washington Irving attained his seventy-sixth year on the 3d instant His neighbors indicated their remembrance by offerings of flowers, and by visits and greetings. Although during the past winter he has suffered from sleeplessness and asthma, he is, on the whole, improving in health.

. . . Mr. John T. Kirk, the assistant of the late Wm. H. Prescott, is preparing a life of the historian.

. . . Mr. Wm. H Fry lectured in Boston, April 20th, on the "Lyrical Drama."

. . . The Superintendent of Public Printing has awarded the contract for engraving the drawings for the Patent office Report of 1858 at $25 per page. This is $6 50 per page less than the contract for the same work in the Report of the preceding year.

. . . A new and enlarged edition of Maury's Sailing Directions has been issued at Washington.

. . . The booksellers and publishers of Boston have resolved to institute annual Book-trade sales in that city. The first one is to take place during the early part of August next.

General News.

FOREIGN.

The screw steam-ship City of Washington, Captain Petrie, which sailed from Liverpool at 4 o'clock on the afternoon of the 13th of April, arrived here Monday afternoon.

The war question monopolized attention. Rumors of the most alarming nature had been current, and it was at one time asserted that Austria had actually declared war against Piedmont. This rumor proved to be destitute of authority, but it was nevertheless regarded as the shadow of an event not far distant.

The official Prussian *Gazette* of the 11th says the hope still remained that mediation might possibly be proceeded with.

The latest correspondence from Paris intimated that a dispatch had been received from Count Buol, which appears to hold out a prospect that the Congress may assemble, Austria being disposed to make a compromise on the subject of the disarming of Piedmont.

In Parliament on the 12th, Mr Berkeley moved his resolution in favor of voting by ballot. A debate ensued, in which Lord John Russell mildly, and Lord Palmerston strongly, opposed the proposition. It was rejected by 102 to 99—majority 3.

Rumors had been current that efforts would be made by the Opposition to prevent a dissolution of Parliament, but there was little doubt the Ministerial programme would be carried out.

The official *Gazette* contains an order for prayer and thanksgiving in all the churches, on Sunday, the 1st of May, for the suppression of the Indian rebellion

The Gazette also contains the titles of the newly-created Peers, viz Col. Wyndham to be Lord Leconfield; Mr. Egerton to be Lord Egerton; and Sir Chas. Morgan to be Lord Tredegar

The Indian loan of £7.000,000 had been formally introduced into the London money market. The loan is for seven years, secured on debentures bearing four per cent. interest. One half of the entire sum is to be paid up on May 3d, and the remainder in June and July. *The Daily News* remarks that the present loan may very shortly be followed by a supplemental one of £3,000,000.

The London Times announces the death of M. de Tocqueville.

DOMESTIC.

Government Indemnity for the Loss of a Seaman.—A draft for ten thousand dollars has been received at the State Department, as an indemnification to the family of the seaman who was killed on board the Water Witch in 1855, by a shot fired from a Paraguayan fort when that steamer was on her way to explore the Parana river.

Sale of Antioch College.—The Antioch College, which was placed under the charge of John Kebler, Master Commissioner, in a suit brought in the United States Court against the institution by a Connecticut Insurance Company, some weeks ago, as we mentioned at the time, and ordered to be sold, was disposed of yesterday to a Mr. Cummings for $40,000, two thirds of the valuation. The trustees and officers of the College were anxious the sale should take place, but it really amounts to nothing more than a transfer from one corporation to another.—*Cincinnati Enquirer, April 21st.*

Charles Sumner.—The friends of the Hon Chas Sumner will regret to learn that a note from Paris, dated April 4th, states that Senator Sumner has left Montpelier for Rome. He was, at last accounts, in a very bad condition of health.

Destitution in Michigan.—It is found as the result of careful inquiry by the local authorities that 189 out of 871 families in Montcalm county, Michigan, are in a state of destitution. The report of the Board of Supervisors says that "they are in such straitened and necessitous circumstances as to require aid beyond their own means to enable them to procure suitable food, and seed for spring crops" The Board proposes to borrow, and pledge the faith of the county for repayment, $4,000 for immediate use in relieving the wants of the distressed.

Explosion in a Virginia Coal-Mine.—A terrible explosion of fire-damp occurred at the Bright Hope Coal-Pits, Chesterfield county, Va, on Wednesday morning of last week. There were nine men in the shaft at the time, four whites and five negroes, all of whom must have been instantly killed.

Gale at Detroit.—On Thursday there was a heavy gale of wind at Detroit. The temporary roof of the tower of the brick church on Monroe avenue, was carried through the air a distance of 150 feet Mr. Beghein of the Lake Survey was knocked down by it in falling, and covered in the ruins He was rescued, but so badly injured that he died at seven o'clock in the evening. A lady passing at the time had a narrow escape. A frame building on the corner of the Grand River and Chicago roads was blown down The workmen were fortunately absent. Chimneys were blown down, and the spire of the First Presbyterian church was blown out of the perpendicular, and caused much alarm. A lady crossing with an infant in a baby's wagon, the latter was taken up by the wind, and deposited upside down in the gutter. The child was unhurt.

Theodore Parker.—Theodore Parker appears to be convalescent. In the Boston Music Hall, on Sunday, letters from himself and Mrs Parker were read. Mr Parker writes that his health is materially improved. He bathes in the sea and rides on horseback. He remarks that he had heard that "the outside of a horse is good for the inside of a man," and his experience has proved it true He sleeps well, and his strength has increased very encouragingly.

Slave Triplets.—A negro woman, a slave of Wm. James of Smyth county, Va., gave birth to three children recently. She has had six children in thirty months.

The Case of Rev. Mr. Harden.—Rev. Jacob Harden, who recently murdered his wife in Mansfield, N. J., was arrested April 18th, at Wheeling, Va. A reward of $500 was offered for his arrest, but he eluded capture for two months He is now in jail, a requisition from the Governor of New Jersey being awaited. Harden is only 22

THE INDEPENDENT.

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The Independent.

NEW YORK, APRIL 28, 1859.

OFFICE REMOVED.

OUR friends are requested to take notice that the office of *The Independent* is no longer to be found at No. 22 Beekman street; but hereafter is at

NO. 5 BEEKMAN STREET.

It is nearer the Park, and over the Park Bank. It is in the same building with *The New York Evangelist*, *The Temperance Union*, and *The Eclectic Magazine*.

ANNIVERSARIES.

The principal meetings of Anniversary week are as follows:

MONDAY, MAY 9TH.

American Seamen's Friend Society, 7½ o'clock P. M.

New York Magdalen Society, at their Asylum on Eighty-eighth street, at 11 A.M.

TUESDAY, MAY 10TH.

American Anti Slavery Society, 10½ A. M., at the City Assembly Rooms, Broadway, above Canal street. To continue two days.

American and Foreign Christian Union, 10½ A. M., at St. Paul's M. E. church, on the corner of 22d street and 4th avenue.

New York Sunday-School Union, 7½ P M, Cooper Institute.

American Congregational Union, at the Broadway Tabernacle, 7½ P. M. Sermon by President Woolsey of Yale College.

WEDNESDAY, MAY 11TH.

American Tract Society, at the Academy of Music, Fourteenth street.

Business meeting at 9 A. M.

Public meeting at 10 A M.

African Civilization Society, 3½ P M, at Church of the Puritans.

American Home Missionary Society, at the Church of the Puritans, Union square, 7½ P. M.

American Temperance Union, Cooper Institute, 7½ P M.

THURSDAY, MAY 12TH.

American Bible Society, Academy of Music, 10 A M.

Business meeting at 9 A.M, at the Society's House, Astor place.

American Tract Society of Boston, public meeting at the Church of the Puritans, 10 A M. Speeches by Dr. Kirk, Rev. H. W. Beecher, and others.

Congregational Collation, City Assembly Rooms, at 7½ o'clock, P.M.

National Woman's Rights Convention in Mozart Hall, Broadway, at 7½ o'clock.

FRIDAY, MAY 13TH.

American Board of Commissioners for Foreign Missions, Academy of Music, 10 A.M.

GOD'S WORK TURNED TO MAN'S GLORY.

ABOUT eighteen months ago there began in this city a work of grace so manifestly from God, that even the worldly and profane were brought to confess its mysterious power. The spirituality of this work was from the first a most striking feature. Beginning without those plans and measures which have special reference to a revival of religion, and which are often blessed to that end, it seemed to manifest itself spontaneously and simultaneously as a vitalizing influence not only in the churches but upon the whole community. The spirit of prayer was called forth in an unwonted degree; and the hearts of Christians flowed together in united and earnest supplications for the glory of God in the salvation of souls. In three particulars, especially, the prayer-meeting assumed an importance in connection with this work, which rendered it at once the principal agency and the fairest exponent of the revival. Prayer-meetings established at unusual hours and places were thronged every day for weeks and months successively. These meetings drew together in a visible fellowship Christians of every name. They also commanded the respectful attention of the community at large, and were attended by many whose curiosity or serious inquiry concerning religion was here exchanged for an intelligent and earnest faith in Christ. The Union Prayer-Meeting became a daily institution, and was highly blessed of God not only to the edification of Christians, but for the instruction and conversion of sinners. Month after month it was our privilege to record the progress of this work of grace, the signs of refreshing in all the churches, and the conversion of multitudes to Christ. No human agency could appropriate, no human philosophy could adequately explain, this mighty and wonderful work of God. We could only cry with humility and thanksgiving and adoration, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Thousands and tens of thousands of souls renewed and quickened unto life unite in this ascription of praise.

But after a time, when these gracious demonstrations of the Spirit grew more familiar, there began to appear a disposition to exalt as a "*measure*" the means which He had used as an agency in His work. The Union Prayer-Meeting, conducted after a certain type, held at certain time and place, began to be magnified as the special seat of divine mercy and influence; and that which had been incidental to the work was made by some its main reliance. Besides, an attempt was made to stimulate the flagging interest in these particular meetings—which from "*New* Measures" had begun to be "Old Measures"—by a strain of exhortation and narrative which tended to exaggerate their importance. The very vice of all "New Measures," and indeed of "Old Measures" too, is, that when they come to be regarded as measures essential to the divine working, they hinder that working by making it subordinate to the wisdom and the glory of man.

Perceiving this danger with respect to this particular kind of meeting, which had been so much blessed of God, we long ago expressed a caution to the churches upon that point; at the same time rebuking, in sorrow and kindness, an unseemly controversy which had arisen between certain newspapers in this city and in Philadelphia as to the comparative merits of the noon-day prayer-meetings in the two cities.

The custom of reporting the remarks and incidents of these daily meetings, which arose last fall, tended to aggravate the evil of magnifying particular meetings into sanctifying ordinances, and to impute to certain localities and assemblies a virtue almost vicarious. The result of this was also an unhealthy stimulation of the Christian community with regard to types of devotion and of religious experience. At first we published a few of these reports, which were offered to us in common with other religious newspapers, by a gentleman who felt a special interest in preparing them. But after careful consideration we were convinced that such reports did not convey a fair impression of the state of religion in the city, that they did not contribute to the best edification of the churches, and that they would react with disadvantage upon the meetings themselves. Being satisfied after much inquiry that the churches in New York did not enjoy the same tokens of the special presence of the divine spirit with which they were favored a year ago, we discontinued the publication of reports and statements which might convey the impression that the Revival of 1858 had not abated in spirit or power. For this conscientious silence, however, we were assailed as being indifferent to the Revival; and therefore made a careful statement of the aspect of religion in the city in *The Independent* of April 7th. We expected that that article would call forth a reply from journals which have given weekly reports of "the revival in New York;" but we were hardly prepared to find ourselves abused in the most violent language, and charged with the worst motives, as evidence that our contemporaries were daily living amid the hallowed scenes of a revival.

We shall have no controversy upon such a theme. The true state of facts is important to the churches; and the religious journals owe it to the truth and to the confidence reposed in them, that they should not mislead their readers by exaggerated or unwarranted statements even concerning a work of divine grace. In *The Independent* of April 7th we expressed the painful conviction that there is not now in the churches of this city a general religious interest such as prevailed a year ago. If there is, we shall rejoice to know it and to record it. If other journals believe that this is so, let them, upon the testimony of pastors, name the churches in which the revival of last year now exists with unabated strength and fervor. If our readers would satisfy themselves upon this point, let them make inquiry of pastors in the various denominations. We give in another column reliable information on this subject, which should awaken gratitude, but which does not warrant the report of a general revival! But in fact the point we have here stated is conceded by journals which have published until now their weekly reports of "the great revival." *The Christian Intelligencer* and *The Evangelist* both say that they would not be understood as representing that there is now a general revival in the city. Upon this point, then, our statement is fully confirmed.

The only other point raised by us was the expediency of reporting through the press the sayings and doings at the Fulton-st. Prayer-Meeting. We did not object to authentic *facts* as to any work of grace, but to the constant reporting of the prayer-meeting as if it were a place for public notoriety. This practice affects injuriously the tone and spirit of the meeting, and conveys erroneous impressions to persons at a distance. Its tendency is to stimulate a "new measure" style of prayer-meeting, which will not conduce to edification or devotion. We rejoice in the continuance of the Fulton-street prayer-meeting, and trust that it will prove a permanent institution. We believe that this meeting is an agency of continual good, not only to those who daily attend it, but to the community at large. Under the wise direction of the Consistory of the Dutch Church, the meeting admits of little extravagance or excess. But our complaint is of the use made by reporters and editors of the free and sometimes unguarded and enthusiastic utterances at that meeting. For criticising this, and refusing to glorify measures and men, we are accused of dishonoring the work of God.

The editor of one journal which makes this charge, has published a book called the "Power of Prayer," which is made up chiefly of incidents narrated at the Fulton-street meeting, interspersed with exclamations, interjections, and commonplace remarks vehemently italicized. This book he has not ceased to puff in his own columns from the day when it was first announced as in press. That, however, is a question of taste with which we have no concern.

But *before* this book was issued, Rev. Dr. Chambers of the Collegiate Dutch church, with the advice of its consistory, had published a judicious and excellent narrative of the work of grace in connection with the Noon Prayer-Meeting. This volume was noticed amply in the editorial columns of *The Independent*. It was a fitting memorial of a blessed work of grace. But the editor aforesaid, persistently ignored this history of the Revival; gave it no prominence in his columns; we do not remember that he gave it the ordinary courtesy of a book-notice; but week after week he published extracts from his *own* book, and commendations of that. Dr. Chambers has no pecuniary interest in his history of the revival; but the editor aforesaid holds the copyright of the "Power of Prayer." To all this we have no objection. We merely note the fact, that because we copied from *The Oberlin Evangelist* a just criticism upon the "sensation style" of this editor's book, we are accused of slighting the work of God!

We would say to ministers and churches everywhere, that the work of God *is* dishonored whenever men seek to make of it capital or glory for themselves. The work of God *is* dishonored by the unseemly controversy in the newspapers as to the originator of the Fulton-st. Prayer-Meeting. The work of God *is* dishonored by the rivalry of journals in "*sensation*" paragraphs touching that work. Those who would honor God in his work of grace, are called upon to cultivate humility, and meekness, and an unselfish consecration to his cause and glory.

A FIELD FOR THE SOUTHERN AID SOCIETY.

ARE the people of the Southern and Southwestern states as able to support their own religious institutions, as the people of the Northern and Northwestern states are to support theirs? Are the people of what is called "the Southern field" really able and willing to make ample provision for the evangelization of that field by home missions, by the distribution of tracts and books, and by the various appropriate methods of evangelical effort? We ask this question without any reference to the bearing of Christianity on slavery. We do not ask whether the people in those states are able and willing to diffuse and establish in their proper field the Gospel as we understand it on that point, but whether they are willing to do this for the Gospel as they themselves understand it. The Southern Aid Society, unless we misunderstand its scheme, is founded on the disparaging theory that the Southern people cannot or will not support and propagate their own Christianity in their own field. In like manner the system of evangelization controlled from the Tract House in Nassau street assumes that the professedly Christian people of the Southern and Southwestern states cannot be trusted with the responsibility of sustaining and managing in their own field an adequate distribution of religious tracts and books by what is called colportage.

For ourselves, we seriously doubt whether the hypothesis underlying the operations of these two Societies in "the Southern field" by means of aid from the North, is in accordance with fact. Is not "The Methodist Episcopal Church, South," strong enough to conduct its own missionary operations in the area which it covers? Are not the Baptist Churches on the same ground numerous enough and strong enough to do their own home missionary work? Is not the strength of the Protestant Episcopal Church, compared with the entire population, as great in Virginia, Maryland, and South Carolina, as it is in Pennsylvania, Connecticut, and even in New York?—and as great in all the slaveholding states together as it is in all the free states together? Is not the Presbyterian Board of Missions fully competent to the work of sustaining and diffusing Old-School Presbyterianism in the Southern states, without asking the North to contribute Southern aid? Would not the so-called Evangelical bodies of the Southern states prove themselves able and willing to do their own work, if it were once thrown upon their hands? If not, why not? We think the Executive Committees of these two Societies would confer a favor on the public, if they would institute careful and thorough inquiries on this point, and publish the result. The question, it should be remembered, is not a question of destitutions. At the North and at the South alike there are extensive districts that need to be evangelized from without; but the question is whether the Christian intelligence and zeal of the Southern churches, and the resources at the command of Southern Christians, are not as competent to the evangelization of "the Southern field," as the resources and the religious activity of the North are to the evangelization of the Northern field. What we want is information.

The question is one that ought to be frankly and clearly answered. It should receive at the North such an answer as will bear to be repeated at the South. If we remember correctly, some defenders of Southern institutions have cited the census returns to prove that the Southern states are better provided with church-accommodations, and have more college students in proportion to their white population, than the Northern States. Why is it then that Christian zeal in the North is continually appealed to, in behalf of "the Southern field," while Christian zeal at the South is never expected to do anything in behalf of the Northern field? Why have we never heard of a Northern Aid Society at Charleston, canvassing the Southern states for contributions to supply the great and acknowledged destitutions in this part of the Union?

From time to time we meet with indications that the dependence of the South on Northern liberality has been greatly exaggerated. We find, for example, in a late number of *The Presbyterian Sentinel*, published at Memphis, Tenn., a letter from Rev. J. N. Waddel, reporting a visit which he had recently made to "a most interesting and inviting field of labor, for one who has a desire to do good." Mr. Waddel says:

"The occasion of my visit was the dedication of a new church at Sardis, in Panola county, Miss., one of the little towns which owe their origin to the Mississippi and Tennessee Railroad. Rev Sidney S. Gill, a graduate of the University of Mississippi, and an Alumnus of the Danville Theological Seminary, is the stated supply of the church, and has been for some months past laboring assiduously and successfully with that people. * * *

"The occasion was one full of interest One of the very neatest and most comfortable houses of worship has been erected there which I have seen in any rural district It stands on a beautiful and conspicuous eminence, and is in full view of the railroad, and commands the admiration of the traveler The house is finished, painted inside and out, seats and all, pulpit-cushioned, blinds to the windows, and a commodious, capacious gallery for the servants. On Sabbath, the body of the church was filled with a highly interesting and intelligent auditory, and the gallery was densely packed with the colored people. The building is inclosed with a temporary fence, which is to be replaced by a better; the grounds laid off in carriage and footways and planted with shade trees. The whole cost was about $2,200, and they do not owe for it. It has been built without flourish of trumpets or *application to the Church-Extension Committee for aid*. Mr. Gill's labors have been much blessed there and in the region round about * * *

"There is now needed a devoted evangelist, to spend a year in this and other parts of our destitute territory, and the labors of such a man would be abundantly blessed, and he would be received by the people with open arms."

The editor of *The Sentinel* adds to this letter the following comments, which are worth copying not only as they bear on the question of Southern aid, but for the good sense which they contain and which is capable of being applied in all parts of the country:

"Certainly. We have personal knowledge of ground enough south and west of this, within the bounds of our own Synod, to support half a dozen. Efficient, God-fearing men; men who are willing to 'go to Ripton,' and roll up their sleeves and work with all their might, and with heart in it, will make a blaze there. Such a man will be well supported, too, by the voluntary offerings of the people, even where no churches have been organized. The question whether we shall employ 'a missionary to labor within the bounds of our Synod' is no question as to support. One quarter of the ground will support him better than the whole of it, and the whole ground will support four better than one Wherever there is population there are men enough who have found out how much it costs to do without the Gospel to take the burden off the shoulders of the Synod. Wherever our goods lands are, there is a growing population—wealth, liberality, intelligence—retired professional men, reading men, intellectual men, and youth, who need the Gospel, and will heartily welcome and sustain the preacher of righteousness and glad tidings.

"Let a pettish, whimsical, cold and starched man go there grumbling and growling at everything he sees, like John Bull in the stage, and carrying a lofty head as the instructor of people of the woods, he will fail of usefulness, and be driven away mortified and disappointed. But practical, common-sense, every-day working and pious men will find enough to do, and more too, and be heartily welcomed and supported almost anywhere in that section where there is population. And may God send us more such men."

COST OF COLPORTAGE.

THERE has been much confusion in the public mind on this subject. The statements formerly made from the pulpits were, that the cost of a colporter was $150 a year. With this understanding churches and individuals gave that sum. (Report for 1858, p. 39.) "By reference to the Treasurer's Report, it will be seen that two hundred and fifty-five years of service was performed by colporters laboring in the country, (exclusive of cities,) whose average salaries was $210 91 per annum. The traveling expenses of these men, including the usual allowance of $50 per annum for use of horse and wagon, averages $92 28. Besides the above, forty-five years and eight months of service have been performed by colporters laboring in cities among the foreign and destitute population, and on railroads, at an average cost, including all expenses, of $367 23 for each year's labor."

This makes the cost for those not in the cities, including expenses, $303 19 each for a year, and for those in cities $367 23.

The Treasurer's Report, p. 166, makes the calculation as follows:

Colportage.—255 years' service of Colporters in the country, (being an average cost of $210 91 for each year's labor).....	$53,783 46	
Traveling expenses of the same, including allowance for use of conveyance..	23,532 06	
45 years and 8 months of service of Colporters laboring in cities among the foreign and destitute population, and on railroads, (being an average of $355 (6 for each year's labor).....	16,214 87	
Expenses of the same.....	569 85	
		$94,100 24
To this we must also add the following, as being a part of the system, and necessary to it:		
Services of Agents of Depositories and Superintendents of Colportage	$11,020 00	
Traveling expenses of the same.....	1,171 58	
Freight and cartage $8,461 62, postage $1,155 15.....	9,616 77	
Stationery $117, exchange $1,073 75.....	1,191 47	
Rent of depositories, insurance, fuel, light, clerk hire, furniture, fixtures, and advertising.....	9,538 87	
		32,839 69
Making the total.....		$126,939 93

The above items only include the salaries and other expenses connected with the present system of colportage, and indispensable to its efficiency. The whole time is 300 years and 8 months—call it 301 years. This time divided into $126,939 93, will average $421 72 for each year's labor.

From the above statement of the Treasurer and Secretary the impression might easily be made that, except in a few cases in cities, the average cost of a colporter for one year was only $210 91, whereas this is only the salary, and includes no expenses. And when the Secretary says $210 91 for salary and $92 28 for expenses—in all $303 19, no account is made of the eight colporter agencies which form an indispensable part of the system, and are fairly to be charged in the cost of a colporter, just as in estimating the cost of a home missionary at $241. There is included not only the salaries of the missionaries, but all the expenses of the Society. But when all the expenses necessary to the system are included, the average cost of a colporter for a year is $421 72; and yet the Report speaks of the *rigid economy and large efficiency* of colportage.

If to the above we should add the salaries of the Secretary and Assistant Secretary for Colportage, and other expenses at the Tract House, inherent to this system, and which would not be called for but for this system, the average cost would be further increased.

THREE QUARTERLIES.

IT is not with any design to monopolize in behalf of Congregationalists the Quarterlies which are the subject of this notice, that we group them together under one caption; but in order that we may the more easily compare the several types of Quarterly literature in which our readers may be presumed to have a special interest.

The Congregational Quarterly. This, as its name implies, is strictly a denominational publication; "strictly, though not *bigotedly*," as the Prospectus has it, which last word is so harsh upon the organs of speech that it may effectually warn us against the thing which it represents. "Biographical Sketches of distinguished Congregationalists, living or dead"—though, as in these days, distinguished Congregationalists may be suddenly extinguished by taking upon them a foreign ecclesiastical apparatus, it would be well to withhold sketches of the living until their subjects are dead—"Essays upon the distinctive principles of Congregationalism;" Historical sketches, upon matters pertaining to the denomination; Statistical data, which are really indispensable to one who would be well-informed upon ecclesiastical affairs—all this, and more, will demand for each number of the Quarterly a large amount of labor from its editors, and will furnish to its readers more instruction and profit than they will be entitled to for *one dollar a year*. We marvel at the boldness of the editors in undertaking such a work at such a price, yet we are confident that the fact that the Quarterly is at once so good and so cheap will secure for it ere long five thousand subscribers. By adhering to the cash system, and by keeping within their prescribed limits of theological neutrality, making this a representative of the *denomination* and not of any party, school, or clique within it, the publishers of the Quarterly will find that dollar-remittances are as plentiful as money-orders at an English Post-office.

This second number will win even more favor than was accorded to its pioneer. It is much larger, contains more variety, and bears the marks of greater labor and care in its preparation. It opens with a biographical sketch of Dr. Woods from the pen of Prof. Lawrence of East Windsor. This sketch recognizes the fact that Andover Seminary was the result of a union or compromise between the Hopkinsians and the moderate Calvinists, but it does not entirely relieve the theological position of Dr. Woods from ambiguity.

We are happy to find that the biographer, while fully vindicating the orthodoxy of Dr. Woods, brings out certain points which distinguished his theology from the narrow Calvinism of Princeton. It was not heretical in Dr. Woods, it is not heretical at East Windsor, to say that one "is not perfectly satisfied with the language of the Assembly's Catechism, as best expressing the doctrine of Original Sin," or to oppose steadily "the idea of a liberal transfer of the guilt of Adam's first sin." It is not heretical at East Windsor to apply Reason to Revelation, and the Baconian method to Theology.

This opening article shows that *The Congregational Quarterly* will not be devoted to any narrow partisanship in theology.

Passing over several valuable articles of a statistical and historical character, we come to an elaborate disquisition upon "Meeting-Houses, considered historically and suggestively," by Rev. Henry M. Dexter. This article is rich in information, and is copiously illustrated with woodcuts and plans of various structures to which it refers. Its suggestions are worthy to be considered even by architects. The article is written, however, from a position on a certain corner in Boston, where a good, plain, substantial, brick meeting-house is to be built—we trust right early—for the smallest possible outlay; and some of its suggestions are generalizations from the necessities of a single case, rather than comprehensive principles. The article makes too much of preaching, too little of the idea of worship. Yet it contains many thoughts and suggestions of great value. Mr. Dexter's proposed plan for the choir is undoubtedly the best for Congregational singing.

The editors of the *Quarterly* have now associated with them Rev. Isaac P. Langworthy, Secretary of the American Congregational Union, and the *Quarterly* is hereafter to be conducted under the joint sanction of the Union and the Congregational Library Association. This arrangement will give great satisfaction to Congregationalists throughout the country. Without any organic connection of the two bodies, it forms a visible bond of union between associations whose interests and aims are common to the whole denomination. The publication of the Year-Book is discontinued, and the statistics and obituary notices which that work has contained will hereafter appear in the *Quarterly*. It is very desirable that this publication should be cordially sustained. The price is so low that almost every minister can afford it. Persons in this city and Brooklyn who wish to subscribe, can obtain the *Quarterly* of Mr. N. A. Calkins, at the rooms of the Congregational Union, who will distribute the work to subscribers, free of charge. All others are requested to send their orders, direct by mail, to the office of the *Quarterly*, Chauncy street, Boston.

The New Englander. The field of this long-established and successful magazine is so entirely distinct from that of *The Congregational Quarterly* that no one can afford to dispense with the old friend for the sake of the new. *The New Englander* discusses Theological, Ethical, Moral, Social, and Political questions from a religious stand-point, and gives a critical review of theological and general literature. The May number, just received, will command general attention. The following is its list of articles:

ART. I. Anticipations of Man in Nature. Prof. James D. Dana, LL.D., Yale College.
II. Chicago Theological Seminary. Rev. N. H. Eggleston, Madison, Wisconsin.
III. The Sepoy Mutiny. J. Henry Jones, Andover, Mass.
IV. Dr. Bushnell's Sermons for the New Life. Rev. H. M. Goodwin, Rockford, Ill.
V. James G. Percival. Edward W. Robbins, Kensington, Conn.
VI. Meteorology of Palestine. Prof. Denison Olmsted, LL.D., Yale College.
VII. Unchastity. Rev. W. T. Rustis, New Haven, Conn.
VIII. Common Version and Biblical Revision. Prof. J. W. Gibbs, LL.D. Yale College.
IX. BOOK NOTICES.

The first article is a masterly discussion of the Chapter on "Anticipative Consequences" in Dr. Bushnell's "Nature and the Supernatural." While he dissents from Dr. Bushnell's use of geological facts, it seems to us that Prof. Dana really admits the main principle which underlies his argument; and that the Apostle Paul in the 8th chapter of Romans does teach the doctrine of a sympathetic woe in Nature with man's fallen condition.

The eight article is a valuable contribution to a question which is more and more engaging the attention of intelligent readers of the Bible.

The Bibliotheca Sacra. Last but not least in this trio of Quarterlies is the learned and scholarly issue of the Andover press. This, more than either of the preceding, guides and assists ministers of the Gospel in their peculiar studies, and maintains for our New England theology a worthy position in the theological literature of Christendom. With these three Quarterlies every Congregational pastor should be furnished. Any minister can afford to subscribe for the *Congregational Quarterly*. But will not some one in every parish see that his pastor has *The New Englander* and *The Bibliotheca Sacra*?

THE VERDICT AT WASHINGTON.

NOBODY is surprised at the verdict of the jury at Washington, which declares that the man who deliberately and barbarously shot down his wife's paramour in the street at mid-day, is not guilty of any crime. The acquitted man-slayer was greeted with huzzas, and a triumphal procession was extemporized by the multitude. It is intimated that an ovation awaits his return to New York. But in face of this verdict and these demonstrations it remains true that the hero of this tragedy has only succeeded in publishing to the world the infamy of his wife, in staining his hands with the ineffaceable blood of a fellow, in proving himself capable of cowardly revenge, and consigning himself to political oblivion, when his brief term of office, if he can brave that out, shall have expired.

MR. EASTMAN ONCE MORE.

WE give Mr. Secretary Eastman another hearing upon his version of the compact between the original Tract Society at Boston, and the younger Society now established at Nassau street, in this city. As to the incident in the Broadway Tabernacle lecture-room, we have but one word to say. The gentleman nominated upon that occasion is unwilling that his name should be brought into a public discussion, merely to refresh the memory of the worthy Secretary. His nomination took him entirely by surprise, being made without his knowledge or consent. His recollection of the facts are clear and positive From inquiry of several gentlemen present at that meeting, and from personal recollections, we are *positive* that such a nomination was made, and that it was objected to by the Secretaries present, on the ground that it belonged to the Boston Society to nominate the Congregational member of the Publishing Committee. This was considered final. Of course such an incident would not go upon the records of the meeting.

As to the remainder of Mr. Eastman's communication, the positive statements of the gentlemen at Boston, accepted by Dr. Hallock, and verified by the practice of thirty years, sufficiently supply what he does not recollect.

DEDICATION OF THE NEW TABERNACLE.

THE beautiful and commodious edifice erected by the Broadway Tabernacle Society, at the intersection of Broadway, Sixth Avenue, and Thirty-Fourth street, was dedicated upon the last Sabbath. There were three public services during the day, at each of which the house was filled to its utmost capacity. In the morning Rev. Dr. Badger, Secretary of the American Home Missionary Society, read appropriate selections from the Scriptures, and offered the introductory prayer. Prof. Park of Andover preached from 1 Cor. ii. 2. The sermon made a most impressive exhibition of the scope and richness and power of the doctrine of "Jesus Christ and him crucified." It is impossible to present an outline of such a discourse which would convey any idea of its effect. We are happy to learn that the Church have requested it for publication.

After the sermon, the pastor, Rev. Dr. Thompson, made a historical statement, accompanied with a form of dedication as follows:

"Two years ago—on the last Sabbath in April, 1857—this church assembled for the last time in the house where it was organized, and where for seventeen years it had maintained the worship of God and the institutions of the Gospel, not alone for its own edification, but for the benefit of a great and miscellaneous congregation, including large numbers of young men and of strangers. Reluctantly constrained by the removal of its resident members and the encroachment of business upon its location, to abandon a house which, however secularized by necessary uses, had been often hallowed by the presence of the Holy Spirit, and by the association of great Christian convocations, the Tabernacle church sought carefully and prayerfully for a site which should answer its highest aims of usefulness. Beginning at Fourth street we canvassed the whole ground from that point to Fortieth, and from the Third avenue to the Seventh, and finally, with much hesitation selected this spot, three miles above the old Tabernacle, as a point at which we might in ten years gather a substantial congregation It was our hope that by degrees the larger part of our members would establish their homes in this vicinity. Already we find that more than one half of our stated congregation reside above this location; and there begins to be a demand for church-accommodation a mile north of us. We of this church shall rejoice to see that region occupied, whether by our own or any other denomination of the household of Faith.

"The first year of our removal from the old Tabernacle was divided between the City Assembly Rooms on Broadway and the Home Chapel in Twenty-ninth street. With a fluctuating congregation and no permanent home, we could not look for large accessions to our numbers; yet we shall always remember with gratitude our pleasant social worship in Home Chapel, and scenes of mercy there enjoyed.

"On the first Sabbath of last May we were permitted to take possession of our own chapel under this roof, where we have continued to worship until the present time. During that year more than one hundred persons have been added to the communion of this church, and our Sabbath school has more than doubled its numbers. To-day we rejoice in the privilege so long anticipated, of worshiping in the sanctuary which shall henceforth be our home. This spacious and attractive edifice, though not so commodious as the old Tabernacle, will contain as large a congregation as can well be cared for by a single pastor. And it is better that we should here concentrate strength with a view to vigorous colonization from time to time, than to dissipate our influence as a church upon a changing multitude.

"This house, which is founded throughout upon the native rock, is built of the best materials and in the most substantial manner During all the progress of the work, the Trustees and Building Committee, having availed themselves of the best professional skill, have given to it their active and patient superintendence, and with conscientious fidelity have discharged the responsibility committed to them. The church and society have in all proper ways co-operated in the work, and every one has contributed a part;—the ladies' circle with the fruits of their pleasant toil, have provided the furniture of the pulpit and its platform, as well as that of the social rooms in the chapel. The house now furnished for the worship of God in every particular except the organ, has been completed without accident to life or limb.

"It does not accord with our views of worship under the Christian dispensation nor with the usages of our body, to attach sanctity to a material structure. But it does accord with the inmost sense of propriety and with the devout sentiment of Christian gratitude, and it has also the warrant of Scripture, that we should set apart with due solemnity the place in which we and our children shall worship God, and should hallow it in our thoughts and associations. Now, therefore, O ye people, blessed of the Lord, I would call upon you to *arise* and join with me in offering this new temple to the service of the Triune God—the Father, the Son, and the Holy Ghost. We bring to God with reverence and gratitude this house of prayer and praise, beseeching Him to hallow it with his presence in our assemblies and his blessing upon our worship. We dedicate these walls to the uses of a church of Christ. We dedicate these seats for the solemn and joyful convocations of God's people, in the reverent worship of his Name, and the devout hearing of his Word. We dedicate this choir to the service of song in the house of the Lord. We dedicate this pulpit to the preaching of Christ and him crucified, and this table of communion to that high and sacred service whereby we do show forth the Lord's death till he come. May he whose glory fills the heavens condescend to meet his people in this house. May Christ here build into his temple new and living stones May the Holy Spirit here bless the Word unto sanctification and eternal life. May our children and our children's children here worship in the beauty of holiness, when we shall slumber in the dust. And when our earthly house of this Tabernacle shall be dissolved, may we enter upon a purer, nobler worship in that city where the Lord God Almighty and the Lamb are the temple of it. And to the King Eternal, Immortal, *Invisible*, the only wise God, be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

This was succeeded by a prayer of dedication, and then the following anthem, composed by Mr. William B. Bradbury, was sung by a well-balanced Choir.

Chorus.—
Arise, O Lord, into thy rest, thou and the ark of thy strength! Thou that dwellest between the cherubim, shine forth!

Chant Quartet.—
Behold, the Most High dwelleth not in temples made with hands. Heaven is my throne, and earth is my footstool. What house will ye build for me, saith the Lord, or what is the place of my rest?

Alto Solo.—
I will not give sleep to mine eyes nor slumber to mine eyelids, until I find out a place for the Lord—a habitation for the God of Jacob.

Chorus.—
We will go into his tabernacles. We will worship at his footstool.

Quartet.—
God is a spirit, and they that worship him, must worship him in spirit and in truth.

Solo Soprano, repeated in Tenor.—
O worship the Lord in the beauty of holiness.

Tenor Solo.—
Blessed are they that dwell in thy house; they will be still praising thee.

Bass Solo.—This is my rest, here will I dwell; *with Chorus*—Arise, O Lord, etc.

Final Chorus.—
Glory be to the Father and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

This anthem was prepared by Mr. Bradbury at the request of the church Committee, the words having been selected and arranged by the pastor with a view to represent the whole theme of divine worship as contained in the Scriptures Some of the choruses were truly majestic in volume and expression; and the solos and quartets contrasted with these the most delicate melodies and harmonies. The voices of the choir were so rich and full that the want of a powerful organ accompaniment—the organ not being completed—was hardly felt by the congregation. Mr. Bradbury composed an Anthem for the closing service at the old Tabernacle, which has found general favor in the churches, and we are sure that this new composition will take rank with the best anthems for a dedicatory service. The anthem was repeated in the evening. The hymns used throughout the day were sung *congregationally* from the Sabbath Hymn and Tune Book.

In the afternoon Dr. Storrs preached from 2 Cor. vi. 16. The discourse was a very able and eloquent exhibition of the doctrine of a special divine presence in the worshiping assembly of believers. As this also has been requested for publication, we will not attempt an abstract of the sermon.

In the evening the devotional parts of the service were conducted by Rev. W. M. Thomson, D.D., of the Syrian mission. Sermon by the pastor from 1 Cor. i. 17, 18; on the preaching of the Gospel as the pre-eminent and comprehensive work of the Christian minister. Without concert the preachers all selected their themes from Paul's epistles to the Corinthians; and without any reference to distinctive denominational principles, they severally brought out the spirituality of worship, and the glory of Christ and his Gospel.

We were pleased to observe that the pastor seemed to feel that a new Gothic pulpit is as unshackled as was the plain broad platform of the old Tabernacle. One passage in his discourse was evidently not "the Gospel according to Choate." It was substantially as follows.

The true and permanent reformation of society can be accomplished only through the *Gospel* of Christ faithfully proclaimed: The world, waking to a new consciousness of its sorrows and its sins, cries out everywhere for Reform. The minister of Christ should be the first to hear and answer that cry. He should take the lead in every wise and beneficial reform, under the commission of him who came to "preach the Gospel to the poor, to heal the broken hearted, and to preach deliverance to the captives." Fain would I reproduce that Gospel in this synagogue. When, two years ago, I addressed my own flock for the last time, in the old Tabernacle, I said, "I shall never to meet this church in a so-called house of God where no place is found for the poor, and no prayer is heard for the slave." May I never be so false to this

Master as to mutilate and suppress his Gospel in that sympathy for the poor, the outcast, the afflicted, the oppressed,—which he proclaimed in his first sermon at Nazareth. May this church never prove so false to Him who hath redeemed them with his blood, as to deny his Gospel to the poor and his sympathy to the captive. Ere that day should come, may the light of this pulpit be extinguished, and these arches tumble into ruin.

We accept the Gospel as Christ has given it—the means and the pledge of all reform. Do you show me the burdens of society? Many and grievous indeed they are, but the cross can bear them all. Do you point me to war even now reviving its horrors upon the fair fields of Germany and Italy? What diplomacy cannot arrest nor commerce hinder, the Gospel of peace in the heart of the people shall do away for ever. Do you point me to poverty, with its wrongs and its vices? The Gospel can remove those vices and redress those wrongs. Do you point me to slavery, which, upon this soil, consecrated by the martyrs of freedom, would perpetuate barbarism worse than that which cursed the soil of Rome and destroyed its empire? I answer, still, meet this with the Gospel. Philosophy, Humanity, Political Economy—these all have a work to do—but these are not pure enough nor strong enough to cope with that iniquity. This kind of demon, which foameth and gnasheth with his teeth, can come forth by nothing but prayer and fasting; and even then may sorely rend the body it has possessed. But after all the *disciples* and doctors have failed, the Word of Christ can cast it out. But it must be the whole pure Gospel. Not a Gospel mutilated to suit a market where husbands, and wives, and fathers, and mothers, and children are sold as chattels; but the Gospel that teaches you that Christ died for every man, and, therefore, to make merchandise of a *man* whom Christ has redeemed, and to keep from him the Bible, is to sin against Christ;—the Gospel that teaches you to sympathize with and suffer for the poor, the weak, the wronged, the oppressed, and warns that if you have not this spirit of Christ, you are none of His. Yes, let us preach the Gospel against slavery, till there shall not be found in all the land one calling himself a Christian who will presume to defend it.

DR. PATTON'S LETTERS.—The valuable series of letters on the financial economy of the Tract Society, from the pen of Dr. Patton, have been published in a neat pamphlet of sixteen pages octavo. For sale at this office at $10 per 1000, and at that rate.

Recent Deaths Abroad.—The latest European arrival brings intelligence of the death of Alexis De Tocqueville, author of "Democracy in America." His book is celebrated as being the best ever written by a foreigner on American institutions. It takes rank with the work of De Lolme (also a foreigner) on the "British Constitution." De Tocqueville was a great-grandson of the famous philosopher Malesherbes. He visited the United States shortly before the French Revolution of 1830. In 1836 he received for his work the Montegon prize from the French Academy.

We learn, by private letter, that Jacob Murad, for twenty years the well-known Armenian consular agent of the United States at Jaffa and Jerusalem, died at Jaffa on the 5th of January. Mr. Murad will be remembered with great interest by hundreds of Americans who have shared his Christian hospitality. His disease was typhus fever.

Acknowledgments.

Sums received at this office for "Chloe."

Amount reported in last issue	$198 32
A Friend	1 00
H. G—	1 00
A Canadian	5 00
Annie S. Leeds	28 54
	$233 86

NOTICES.

Union Theological Seminary, New York.—The annual Public Examination of the classes in this Seminary will begin on Tuesday, **May 3d**, at 9 o'clock A M., and be continued until the following Monday. Delegates from ecclesiastical bodies, and the friends of theological education in general, are respectfully invited to be present.

The ANNIVERSARY of the Seminary will be held in the Mercer street church, on Monday evening, May 9th, at 7½ o'clock.

541-544

Academy of Music.—Rev. Mark Hopkins, D.D., President of Williams College, will preach at the Academy of Music, on Sunday evening next, May 1st. Services will commence at 8 o'clock. Seats free. Collection to defray expenses.

The Monthly Prayer-meeting of the New York and Brooklyn Foreign Missionary Society, will be held at the Rooms of the A. B. C. F. M., Bible House, on Monday, the 2d of May, at 4 o'clock P. M.

A cordial invitation is extended to all, including ladies, to meet this circle for prayer, and the latest Missionary intelligence.

A. MERWIN, Rec. Sec'y.

American Home Missionary Society.—The Annual Sermon in behalf of this Society will be preached by Rev. William T. Dwight D.D., of Portland, Me., in the Madison-square Presbyterian church, (Rev. Dr. Adam's,) on Sabbath evening, May 8th, at 7½ o'clock.

The Anniversary of the Society will be held in the Church of the Puritans on Union square, on Wednesday evening, May 11th, at 7½ o'clock.

543-544*

The Thirty-fourth Anniversary of the American Tract Society will be held at the Academy of Music, corner of Fourteenth street and Irving place, on Wednesday, May 11th, at 10 o'clock A.M. The business meeting for the election of officers will be held at the same place at 9 o'clock. Life-Directors and Life-Members will be admitted by tickets, which may be obtained at the Tract House, 150 Nassau street. 543

MARRIED.

AUSTIN—STEARNS—In Windham, Ct., April 21st, by Rev. G. I. Stearns, Mr. L. B. Austin of Akron, Ohio, to Miss Abbie S. Stearns of West Killingly, Ct.

DIED.

WHIPPLE—At Marietta, Ohio, April 14th, at the house of her son-in-law Douglas Putnam, Esq., Mrs. Elvia Whipple, relict of the late Levi Whipple, aged 79 years.

RIDER—Departed this life, at Locust Grove Seminary, Pittsburg, Tenn., on the 20th of April, Walton Howard, only son of Rev. George T. and Louise Burgess Rider, aged 2 years and 4 months.

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Other references to persons living in various cities at the East can be furnished if desired. 511-563

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524tf

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SPOOL COTTON,

WHITE, BLACK, AND COLORED,

COMBINING THE SMOOTHNESS AND LUSTER of silk with the *strength of linen*. The undersigned, late of the firm of STRONG & SMITH, continues to act as Sole Agent in the United States for the sale of this UNRIVALED SPOOL COTTON, which took the Only Prize Medal awarded to sewing cotton at the LONDON EXHIBITION in 1851; and the Only First-Class Medal awarded to sewing cotton at the PARIS EXHIBITION in 1855. It is now extensively used for both *Hand and Machine sewing*, and on account of its Smoothness, Elasticity, and Strength, is universally approved. The Black being a fast dye, is an excellent substitute for sewing silk. For sale by the principal dealers throughout the country: also in original packages, by BOWERS, BEECKMAN & BRADFORD, Jr., or,

WILLIAM HENRY SMITH, Sole Agent,
32 and 34 Vesey street, New York.

M.B.—JONAS BROOK & BROTHERS beg to warn consumers of their cotton that Brook's Patent Glace Spool Cotton is BEING IMITATED in very inferior qualities, that will neither stand washing nor friction. All Brook's Sewing Cotton may be known by their name and crest—"A GOAT'S HEAD"—on one end of the spool.

Meltham Mills, England, 1856. 495-26teow

TO BUSINESS MEN.

Merchants, Manufacturers, Inventors, and all who have Wares, Inventions, Lands, or anything else to sell, must advertise if they expect to find purchasers, and we believe there is no other advertising medium so good as THE TRIBUNE. An advertisement inserted in all its editions will reach nearly two hundred and twenty thousand subscribers, and more than half a million of readers.

RATES OF ADVERTISING,

FOR THE WEEKLY TRIBUNE.

ORDINARY ADVERTISING—ONE DOLLAR a line each insertion.
ITEM—In the News Column, prefixed by word (Advertisement) —ONE DOLLAR AND TWENTY FIVE CENTS a line each insertion.

As an index to where THE TRIBUNE circulates, we copy from our books our *mail* subscriptions received in the month of March last. Our sales to news-men are of course not included:

	No. Copies.		No. Copies.		No. Copies
Maine	842	Illinois	1449	Maryland	25
New Hamp're	1611	Wisconsin	1169	Alabama	2
Vermont	870	Minnesota	280	Florida	2
Massachusetts	593	Iowa	588	Utah	10
Rhode Island	143	Virginia	35	Texas	9
Connecticut	465	California	372	Washing'n Ter.	11
New York	3785	Oregon	95	Canada	108
New Jersey	482	Kentucky	18	New Brunswick	11
Pennsylvania	1787	Missouri	31	Mississippi	8
Delaware	26	Tennessee	25	South Carolina	4
Ohio	1678	Georgia	8	Dis. of Columbia	16
Michigan	855	Nebraska	7	Foreign	51
Indiana	825	Kansas	123		
				Total	17,806

Address

HORACE GREELEY & CO.,
Tribune Buildings, New York.

542tf

BUSINESS NOTICES.

A CARD.

WE open the Spring and Summer Retail Trade with a stock of Ready-Made Men's and Boy's Clothing, which is already attracting great attention, on account of the large variety and extent of the many new and desirable styles of garments we have this season manufactured, and the very moderate prices at which we have marked them down.

Our Merchant-Tailoring Department is supplied with an unusual variety of specialties in Coatings, Vestings, and Trowserings, selected with great taste and care in the European and home markets.

The demand for our well-known styles of clothing, from all sections of the United States, has more than doubled our trade this Spring over any previous season. This, in the face of so much competition, is accounted for in the fact that the manufacture and selections of fabrics of our clothing are very different and far superior in style to those of any house in the trade, and our prices fair and moderate. Our aim is to produce the best article of its kind that can be got up for the money, both in fine and low-priced clothing. With this view, as is well known, we employ none but the best talent, and at liberal salaries, in every branch of our manufacture, and we are not afraid to state that we pay a per-centage more for making each garment than any house in the trade.

This trifle, added to the cost of labor, as every consumer soon finds out, adds a large per-centage to the real value of the garment; indeed, it is one of the secrets of the great success of our system.

We respectfully invite an early call from our friends, that they may have a choice selection from the newest things.

D. DEVLIN & CO.,
258, 259, and 260 Broadway.

We have largely added to our Shirt and Furnishing Goods manufacture this season. We beg especial attention to the same. 542-543

SKIRTS.

OSBORN & VINCENT,

Manufacturers of the

PATENT

IMPERIAL SKIRT,

direct the attention of Ladies wishing the MOST GRACEFUL AND ELEGANT SKIRT to the fact that all Skirts of their manufacture ARE STAMPED WITH THEIR TRADE-MARK.

Their PATENT IMPERIAL SKIRT is made of THE BEST WATCH-SPRING STEEL, and for Elegance and Durability IS NOT EXCELLED BY ANY SKIRT IN MARKET. 539-542

HOSIERY

AND

Men's Furnishing Goods.

A. RANKIN & CO.,

(*LATE UNION ADAMS*)

637 BROADWAY,

And at the Old Stand,

NO. 96 BOWERY,

Respectfully invite your attention to an extensive and superior variety of the above goods, many styles of which cannot be found elsewhere.

Importing and manufacturing largely, we are enabled to offer superior inducements to every class of buyers. 539-580X

$15 worth of Music for 25 Cents.—The success of the "Gentle Annie Melodist" is unprecedented. More than 40,000 copies have already been sold, and from present indications the sale will reach 100,000 copies in a few years. Encouraged by this success, the publishers have issued the Gentle Annie Melodist No. 2, containing the Words and Music of fifty of the very best songs, among which will be found songs from Il Trovatore, "Agatha," "Long, long weary day," "We met by chance," Beautiful Venice," "Bendy Havens," "Ellen Bayne," "Cheerily," "I'm not myself at all," "I see her still in my dreams," "Massa in the cold ground," "Widow Machree," "Old playground," etc. Gentle Annie Melodist, No. 1, 25 cents. Gentle Annie Melodist, No. 2, 25 cents. Sent by mail, postage paid, to any address. Sheet Music, Music Books superior Violin and Guitar Strings, sent by mail, and postage prepaid when the price is sent with the order. FIRTH, POND & CO.,
543 544 No. 547 Broadway, New York.

The Human Hair—How many persons abuse this delicate and beautiful ornament, by burning it with *alcoholic washes* and plastering it with grease, which has no affinity for the skin and is not absorbed. Burnett's Cocoaine, a compound of Cocoa-nut Oil, etc., is unrivaled as a dressing for the hair, is readily absorbed, and is peculiarly adapted to its various conditions, preventing its falling off, and promoting its healthy growth. See advertisement. 523tf

Dr. J. B. Marchisi's Celebrated Uterine Catholicon, for the relief and cure of suffering females. With such universal suffering and distress as saddens the female life, a really good medicine must be their best friend. The results of Dr. Marchisi's Catholicon prove it the only article that is reliable, and always does what it promises. Where everything has been tried, the best physicians consulted, years spent in anguish, and fortunes wasted, this Catholicon has restored health to the patient and gladness to the fireside. It is active and efficient in any form of disease peculiar to the female sex like Irregularities, Secretions, Discharges, Ulcerations, Prostrations, etc. It is prescribed by physicians and nurses who have witnessed its astonishing effects. The letters of hundreds of ladies testify that it is never taken without benefit. Daughters, wives, and mothers! this medicine will cure you. It is an honest and tested thing. The money will be returned if results are not as described. A pamphlet with symptoms, treatment, letters, etc., sent gratis by mail, or delivered at the counter. Do not confound Dr. Marchisi with any other name. It can be had in almost every town. If not found, it can be sent by express. Price $2 per bottle, or three bottles for $5. Notice removal. Address

BARNES & PARK,
543 555 General Agents, No. 13 Park Row, New York.

A Medicine scientifically compounded, efficient in action, radical in its cures containing nothing noxious, but everything harmless, merits and will receive the support of the public. Witness the *Oxygenated Bitters*, that remarkable specific for Dyspepsia, Indigestion, and General Debility. 543

To Dealers in Elastic Fabrics

CONTAINING

THREADS OR SHEETS OF VULCANIZED RUBBER.

The undersigned gives notice that he holds an absolute conveyance from Charles Goodyear of the exclusive right to use the Vulcanized Rubber prepared according to said Goodyear's patent of June 15th, 1841, in all elastic fabrics, the elasticity of which is due to the shirring or corrugating the sheets or threads of such fabrics, and in all woven, braided, cemented, or sewed fabrics, or such as are or can be covered or protected on one or both sides with substances other than rubber, and in all smooth, elastic shirred goods; and also to make and sell India rubber threads of Vulcanized rubber, and all threads or sheets of rubber which are or can be made or finished by union with or to be covered by thrown substances. And he hereby gives notice that he is ready to supply the trade with all such fabrics at reasonable rates, and has a full stock now in store.

His attention has been called to an advertisement signed by William Judson, in which said Judson claims to be the owner of the right to import and sell such goods.

The undersigned is satisfied that this pretense on the part of said Judson is a fraud upon the public, and is made for the purpose of injuring his business. Said Judson has never exhibited his pretended titles to any court, or to the public, and he does not afford the undersigned any opportunity of commencing any suit against him in order to test these titles. Charles Goodyear could not give any valid titles to said Judson, or to any one else, after the titles he had conveyed to the undersigned. The question decided by Judge Ingersoll, in New York, upon a preliminary motion and partial presentation of the case, was not decisive of the merits of the title of the undersigned, and the card published by said Judson shows that the court was imposed upon by a pretended title in a third party which said Judson now claims to have been in himself for the last six years.

The undersigned, therefore, cautions all dealers in articles of the above descriptions, containing vulcanized rubber, that no such goods can be lawfully sold in this country without his license and stamp, and that he shall prosecute, to the extent of the law, all persons infringing upon his said rights. Orders solicited and rights to use guaranteed. HORACE H. DAY,
543X 23 Cortlandt street, New York.

Spring Trade Notice.

IMPORTANT

TO

Every Dry-Goods Merchant

IN THE UNION.

De Forest, Armstrong & Co.

Are now receiving their Spring Importations, and are exhibiting at their

SALES-ROOMS,

80 and 82 Chambers street, N. Y.,

he most extensive, elegant, varied, and complete stock of

Foreign and Domestic Goods

ever before offered for sale by them, and presenting attractions and advantages to the trade generally, and from all parts, such as are to be met with in very few places. Their extensive Stores on Chambers street, which they occupy entire, enable them to appropriate to each class of goods a separate department, and to have in fact so many distinct stocks in their Warerooms, each of which will be complete. Without specifying the articles embraced, they would name the departments, viz.:

DRESS GOODS,
SILKS,
WHITE GOODS AND LINENS,
CLOTHS AND CASSIMERES,
FLANNELS,
SHAWLS AND MANTILLAS,
HOSIERY AND GLOVES,
YANKEE NOTIONS,
DRESS TRIMMINGS,
PARASOLS,
DOMESTICS AND PRINTS.

To their Domestic and Print Department they call particular attention, embracing all the leading makes and styles, which will be sold at the very lowest rates. They have the entire production of the

Warren Prints,

A print which has done more good to the retailers through the country the last season, than perhaps any other low-price print. Their Merrimac, Cocheco, Sprague, Garner, Dunnell, and PACIFIC AMARANTH PRINTS, are of the very best selections.

CLINTON, GLASGOW, LANCASTER, AND SCOTCH GINGHAMS, in every variety.

Their

DOMESTICS

embrace the following Brands:

Wamsuttas,	Hill Manufacturing Company,	
Bate's Mills,	New York Mills,	Merrimac,
Lonsdale,	Arkwright,	Poonsett,
Naumkeag,	Patterson,	Pepperill,
White Rock,	Hebron,	Cabott,
Metamora,	Lawrence,	Atlantic.

All the well-known makes of TICKS, STRIPES, and DENIMS, such as York, Hamilton, Pemberton, etc.

Soliciting trade on liberal terms, they invite notice to their House—street and number as above. 533-544

BALLARD, SHUTE & CO.,

STRAW HAT MANUFACTURERS,

45 BROADWAY, N. Y.,

HAVING HAD THEIR EXPECTATIONS SO MUCH MORE than realized by the cordial manner in which

THE TRADE

RECEIVED

THE BONNER HAT,

and feeling confident that the favorable opinion so generally expressed will be fully borne out by

ITS OWN INTRINSIC MERITS,

would now call attention to the other Leading Styles introduced or adopted by them, such as

THE MORPHY,
THE WILLIAM TELL,
THE SONORA, and
THE YOUNG SOUTHERNER,

as well as their large variety of

Staple Straw Goods,

IN LEGHORN AND BRAID,

Of White, Brown, Silver, and Mixed Colors,

FOR

MENS', BOYS', MISSES', AND CHILDREN'S WEAR.

ALSO,

Leghorn Flats and Bloomers, Untrimmed,

together with those well-established favorites,

THE EVERETT HAT

AND

THE CRITTENDEN. 541tfX

New Carpet Warehouse.

CONRADT & CO.,

414 Broadway,

One door below Canal street,

FRESH STOCK OF CARPETINGS, RUGS, MATS, ETC., ETC.

ALSO,

FLOOR OIL-CLOTHS

In all widths, at lowest market rates for

CASH ONLY.

Always on hand, a large supply of CROSSLEY'S IMPERIAL ELECTROTYPED BRUSSELS, at 75 cents per yard, the handsomest and best Carpet at that price ever produced. 541-548

News from China!!

ELEGANT BRONZE AND PARIAN GROUPS AND FIGURES,

TEA TRAYS,

SUPERP TEA AND TOILET SERVICES,

SUPERIOR SILVER-PLATED GOODS,

RICH CHINA DINNER AND BREAKFAST SETS,

TABLE CUTLERY.

Close buyers are invited to call.

OVINGTON & BROTHERS,
Nos. 218 & 220 Fulton st., Brooklyn.

541-544*

Premature Loss of the Hair, which is so common nowadays, may be entirely prevented by the use of *Burnett's Cocoaine*. It has been used in thousands of cases where the hair was coming out in handfuls, and has never failed to arrest its decay, and to promote a healthy and vigorous growth. It is, at the same time, unrivaled as a dressing for the hair. A single application will render it soft and glossy for several days. See advertisement. 523tf

Holloway's Pills.—Epilepsy and fits of all descriptions are in most cases referable to irregularities of the secretive organs. Restore these organs to a state of health, natural activity, and vigor, by the use of the pills, and the convulsive paroxysms will cease. Sold at the manufactory, No. 80 Maiden lane, New York, and by all druggists, at 25c., 63c, and $1 per box. 543

Dr. Jas. McClintock's Cold and Cough Mixture is a combination of nature's vegetable antidotes to the irritation and disturbance of the breathing apparatus, which produce colds, coughs, hoarseness, and sore throat. It removes in a very short time every vestige of inflammation from the lungs and throat, and renews the free respiration of perfect health. Price 25 cents.

Every bottle bears the signature of Gerrit Norton (successor to A. Cushman & Co.) Wholesale depot No. 4 Fletcher St. Sold by Druggists. 540-549G

Spring Clothing

FOR

MEN AND BOYS,

Of all the most desirable styles of material, shape, and make.

IN THE CUSTOM DEPARTMENT

all the most desirable styles—Cassimeres, Coatings, etc., and the best cutters employed.

BOYS' CLOTHING of every description, for fine and common wear—for all ages, from three years to manhood.

Boys' School Uniforms made to order.

Alfred Munroe & Co.,
441 Broadway, between Canal and Grand sts., New York.
542-543

Faile, Williams & Co.,

WHOLESALE GROCERS,

192 & 194 CHAMBERS ST.,

NEW YORK,

OFFER FOR SALE AT VERY LOW PRICES FOR CASH a large assortment of general

GROCERIES,

Comprising all the varieties, prices, and grades of

FINE NEW TEAS.

YOUNG HYSON,	GUNPOWDER,
OLD HYSON,	IMPERIAL,
TWANKAY,	OOLONG,
HYSON SKIN,	ENG. BREAKFAST,

In chests, half chests, and boxes, in prime order for shipping.

FINE COFFEES.

JAVA,	MARACAIBO,
MOCHA,	GONAIVES,
MANILLA,	SANTOS,
LAGUIRA,	RIO.

Also, Roasted and Ground Coffee in Boxes and Barrels, ranging in price from 9 to 18 cents.

We have also on hand Hhd. and Box Sugars, Crushed, Powdered, Coffee Sugars, and Syrups, at Refiners' prices. Also, Spices, Tobacco, Cigars, and other Grocery Goods suited to the Country trade in all sections.

Cash buyers visiting New York will find it to their advantage to call and examine our stock before purchasing elsewhere.

Orders by letter will be promptly filled at the lowest market prices. 533-13teow

Good Boots and Shoes.

WATKINS, No. 114 FULTON STREET, offers at fair prices a superior assortment of his own manufacture for Gentlemen, Ladies, Boys, Misses, and Children. Special attention paid to ordered work. Drawings taken of the feet, and lasts kept for each customer.

Persons visiting the city would do well to purchase at this old and well-known establishment. 524tf

C. C. Leigh,

CHINA AND GLASS HALL,

561 and 563 Broadway,

Between Metropolitan and St. Nicholas Hotels.

China and Glass, Plated Ware, etc. Cutlery of all kinds. Communion Sets. 512tf

E. D. GOODNOW & CO., NO. 455 BROADWAY, NEW YORK, Manufactures and offers for sale, at wholesale and retail,

PIGOT'S PATENT SPRING BEDS,

The only Spring Beds which combine Economy, Comfort, and Durability. All who have ever used them say they are superior to any other bed sold in this or any other country.

PURE HAIR MATTRESSES AND PALLIASSES,

Made from the best materials, in the best manner, and fully warranted.

Rosewood Parlor Furniture of the Latest Styles.

ENAMELED CHAMBER FURNITURE.

Elegant suits of this beautiful furniture in all colors and styles, from $25 and upwards.

ROSEWOOD, MAHOGANY, and WALNUT BEDSTEADS and CRIBS, beautiful and cheap.

PATENT PORTABLE MOSQUITO CANOPIES and NETS, in every variety of style and finish, and such as cannot be found elsewhere.

Circulars, giving full particulars, furnished upon application. 542tf

P. P. P.
Park's Prickly Plasters.

They soothe pain; they protect the chest; they extract the coagulated impurities and soreness from the system; they impart strength; they are divided in sections, and yield to the motion of the body; they are porous; all impure excretions passed, and they cannot become offensive, hence are freely worn four times longer than any other plaster, and are cheaper at 25 cents than others at 10. *Where these plasters are, pain cannot exist.* Weak persons, public speakers, delicate females, or any afflicted with side, chest, or back pains, should try them. You will then know what they are. They are a new feature in the science of medicine. All Druggists have them. Take no other. Each Plaster bears a Medallion Stamp and our Signature.

Samples sent by mail on receipt of money or postage stamps, four for One dollar.

535-547 BARNES & PARK, 13 and 15 Park row, N. Y.

604 BROADWAY.

Elegant Silver-Plated Ware

OF OUR OWN MANUFACTURE.

ALL GOODS PURCHASED OF US ARE GUARANTEED AS REPRESENTED. Articles of every description RE-PLATED in a superior manner.

REFERENCE—Professors of Yale College, and any family in New Haven.

J. S. & E. BROMLEY, 604 Broadway, N. Y., and 82 State street, New Haven, Ct.
538-543X

MARAVILLA. MARAVILLA. MARAVILLA.

To everybody afflicted with BALDNESS.

To everybody troubled by DANDRUFF.

To everybody annoyed by their Hair falling out.

To everybody suffering from SICK HEADACHE.

A Remedy at last discovered.

Family Reading.

OUR MINISTER'S WIFE.

Three Sabbaths ago our church was closed. After preaching in the morning on the purity and holiness of heaven, from the text, "And there shall in no wise enter in to it anything that defileth," our pastor gave notice that there would be no service in the afternoon. Though he did not say it, every one knew that the reason for this was that his wife, who had been long wasting away in consumption, was very near the end of her sufferings, and just ready to enter that blessed world he had been describing, and on many hearts that notice struck as her death-knell, or as the announcement that the messenger was even then at her bed-side, as it indeed proved.

Silently and sadly the little congregation dispersed to their homes. It was a beautiful day—one of those bright days of early spring which say, though sometimes prematurely, "The winter is over and gone." The song of the robin had ushered in the pleasant sunrise; the snow had disappeared from the earth, and the shadows of the leafless trees and vines swayed to and fro over the ground in the mild western breeze. All nature looked lovely and hopeful, and healthful pulses beat more quickly under all the genial influences around—while the poor sufferer, so long wasting under disease, was ready to throw off the garment of corruption, and emerge into the glorious beauty of that world where "everlasting spring abides."

The church was closed; no bell called the worshipers to assemble at the accustomed hour, but they might all listen, if they would, to a more solemn sermon, borne to their hearts on the still air of that sweet Sabbath afternoon, from the dying chamber of their minister's wife.

Nearly eight years had she been among this people as their pastor's wife, an example of untiring zeal and activity in her Master's service, and of everything in her own character lovely and of good report. In the freshness of her energies she had come, bringing with her a well-cultivated mind, much refinement and delicacy of feeling, with a lovely countenance and winning manners which gained all hearts; and these gifts and graces she had cheerfully consecrated to the Savior's cause, and the interests of this church. While her own house was a pattern of a well-regulated home, and the nicest observer could find nothing wanting there, she had met, and more than met, the duties expected of her as the minister's wife, diffusing the inspiring influence of her presence and lively interest over every meeting and benevolent society, and with her whole heart and soul seeking to lead a beloved Sabbath school class to a saving knowledge of the truth. But these labors were too much for her delicate physical frame, and their effect too soon became apparent in failing strength, and a disease, whose fatal progress no efforts could arrest, rapidly succeeded. When it became certain that she could not recover, and that prolonged life would be but prolonged suffering, she expressed the wish that it might not be long protracted. To one of her active nature, death seemed preferable to a long and helpless illness. But it was the will of her heavenly Father that as she had been an example of active piety, she should also glorify him in patient suffering. In this she sweetly acquiesced, and now made it her most earnest desire and prayer that she might bear without a murmur all that he should call her to endure; and grace was given her abundantly, not only patiently but cheerfully to pass the days of pain and nights of weariness that through many months were appointed her. During all those weary, suffering months, her chamber was the chamber of peace. Her smile, and the heavenly sweetness that lighted up her eye, made all who were with her feel that it was a privilege to be there—that it was very near heaven.

At length the messenger, so long expected and desired, had arrived. On that beautiful Sabbath afternoon, he laid his cold hand on her wasted form, and told her the hour was come—the heavenly Bridegroom was waiting for her. "Do you know," asked her weeping sister, "that we think you are dying?" "Oh, yes!" she replied, "I know I am going fast. *Rejoice with me.*" "Is the Savior as precious now as he has been?" asked her mother. "Oh yes, he is indeed. He is all in all," she whispered, for she had long been unable to speak loud. She had felt some fear of the agony of the last struggle, but, as is often the case, she was mercifully spared what she had most dreaded. Gently and peacefully she breathed out her mortal life.

The sun went down in beauty, and the moon arose in brightness, and still she lingered just on the edge of that land which "has no need of the sun neither of the moon to shine in it," but which "the glory of God doth lighten." "Wish not to keep me here," she said to her sorrowing friends. "I long to be gone." "A little more landing—a little more, and I shall be there." She marked with satisfaction the progress of dissolution, and just before drawing her last breath, took her sister's hand, and with her own icy hand laid it on her heart, to show her how fast its pulsations were ebbing away. "Grace! grace!" were among the last words she uttered.

And so passed beyond the reach of earthly vision, on the evening of the 13th of March, Mrs. M. B., wife of Rev. J. K. B. of B.

"She set as sets the morning star, which goes
Not down behind the darkened west, nor hides
Obscured, among the tempests of the night,
But melts away into the light of heaven."

M. G.

THE LITTLE EMIGRANTS.

Chapter IV.

The Seat.

Ben said the hickory would be a good place, and the seat was begun. I am sure, if any of you could see the seat which Ben made, you would be as much pleased with it as Charlie and Hattie were.

In the first place, he took the children into the ravine and cut some long, tough grape-vines, and lapping them together, threw them over his shoulder and marched home, letting them trail on the ground behind him, while his little companions followed, laughing and catching hold of the trailing vines.

Hattie said they were holding Ben's train, as the ladies held the Queen's train in the picture.

Next, Ben split some narrow bits of board and made them into frames, which he fitted round the trunk of the hickory, and afterwards wove the grape-vines into them in a very curious way.

You must not think he did all this at once. He only had a few minutes after sundown every pleasant night, for farmers have to work very busily in the spring-time, so he was several days about it.

In the meantime the trees were beginning to put out their leaves, and the buds of the hickory were almost ready to open. Charlie had been talking with Ben one day about it, and came into the house with a disappointed look.

"Mother," said he, "I am sorry we chose the hickory tree for our seat, after all; but I am afraid Ben won't like to move it."

"Why are you sorry, my dear?"

"Because I don't believe it will make a good shade. Ben says all the leaves that are to grow on the tree this summer are rolled up in those buds, and I don't think there will be half enough."

"But the buds are very large, you see."

"I know it, but they are ever so far apart. I could count them all easily. There were as many on one little branch of the elm-tree in grandpapa's yard, as there are on the whole tree," said Charlie.

"If you will ask Ben to break off a bud," said Aunt Lucy, "we will examine it; perhaps you will change your mind."

Charlie did as she advised, and brought the bud.

She took her penknife and peeled off the covering, showing the children how carefully God takes care of the tender buds—how they were wrapped in this cloak of gummy, leaf-like bracts, which no rain or wind could penetrate, till they were strong enough to do without its protection. Then she lifted, one by one, the delicate, crimped, crape like leaves till she had separated a whole leaf-stalk. Hattie counted "one—two—three—why, there are leaves enough to reach ever so far when they are grown big," she exclaimed.

But these were not all by a great deal. Underneath were others still, folded over each other like an infant's hands—velvety, and soft, and pale—each one more frail and delicate than the last. These aunt Lucy removed, till she had leaf-stalks enough to make a long branch; and as she did so, she told the children what a beautiful lesson of brotherly kindness mother Nature teaches, by making each successive leaf infold and protect its younger and weaker brother till it is strong enough to bear the rain, and light, and air, which are to nourish it and give it its lovely green color.

Charlie thanked his aunt, and told his mother that he was no longer afraid that the hickory wouldn't make shade enough.

"I *wish* I knew all about trees and flowers as Aunt Lucy does," said Hattie.

"So do I," said Charlie. "Ben knows a great deal, but not *such* things as auntie knows."

[*To be continued.*]

WORK AND REST.

What have I yet to do!
Day weareth on—
Flowers that opening new,
Smile through the morning's dew,
Droop in the sun.

'Neath the noon's scorching glare,
Fainting I stand;
Still is the sultry air,
Silentness everywhere
Through the hot land.

Yet must I labor still,
All the day through—
Striving with earnest will,
Patient my place to fill,
My work to do.

Long though my task may be,
Cometh the end.
God 'tis that helpeth me,
His is the work, and he
New strength will lend.

He will direct my feet,
Strengthen my hand;
Give me my portion meet;
Firm in his promise sweet
Trusting I'll stand.

Up, then, to work again!
God's word is given,
That none shall sow in vain,
But find his ripened grain
Garnered in heaven.

Larger the shadows fall,
Night cometh on;
Low voices softly call,
"Come, here is rest for all!
Labor is done!"

A DAY AT GRANDMOTHER'S.

By Madam Toll.

Rilda Harrison was at play in the large, old-fashioned garret. She had a fancy for such lone places, and kept her doll and playthings there, because of all rooms in the house she liked that best. There were spinning-wheels of different kinds and sizes crowded away up there, and strange, antique-looking pieces of furniture, which had been in the Harrison family for many and many a year that long ago was ended and was forgotten. From the dark places under the roof, Rilda had brought to light various odd and quaintly-shaped things. She was all the time making new discoveries, and, one day, she found a slender kid slipper, with a long, pointed toe and high wooden heel. There was a chest in one corner that had stowed away in it packages of letters now old and yellow and tied up with faded ribbons; newspapers bearing dates of nearly a century gone, and books of such old-fashioned type that Rilda could scarcely read them. Once she found in there a clasped Bible, which she took out and kept for her own, because her own name—"Rilda Harrison"—was written in it. It was the name of her father's mother, who, years before, had gone to her rest.

"Rilda, Rilda!" called a voice from below.

Rilda immediately answered her mother's call.

"Come down," she continued, "and brush your hair nicely and put on a clean dress. I shall take you with me to your grandmother's to-day."

Rilda went down into her own little chamber, brushed her wavy, golden hair and confined it in smooth braids, then put on her new pink calico dress. Her mother was not quite ready, so she went out into the garden and gathered a bouquet of the brightest, freshest flowers she could find.

"I shall leave you at your grandmother's until I come back to-night," said her mother, as they were seated in the wagon. "You must be a good girl and do all you can for her."

Grandmother lived a mile and a half away, in a low, red house that had a beautiful green lawn in front, shaded by a row of full-grown maples. As they drove up to the south door, a tall, hard-faced woman came out to meet them.

"Good morning, Esther," said Mrs. Harrison. "How is mother this morning?"

"She isn't any better," replied Esther, "and I think of the two she fails. She needs more waiting on, and keeps me all the time running in there from the kitchen. I'm most worn out."

"Yes, you must have a great deal to do. I have brought Rilda to stay to-day. You must let her help you all she can."

"Well, she can stay," muttered Esther, "but such girls make more work than they do."

Rilda could not help wishing that her mother would let her ride on with her to the village, instead of leaving her there, but when she went into her grandmother's room she was glad that she staid. The old lady was on the bed, half reclining upon some pillows.

"My dear child," she said, "how glad I am to see you! Where did you get such pretty flowers?"

"I picked them out of our garden on purpose for you, grandmother."

"Did you? How beautiful they are! You may put them in water so as to keep them fresh."

Rilda did so, and placed them on the round stand in the corner, where her grandmother could see them. Then she opened one of the windows and looped back on either side the white fringed curtains that shaded them.

"Thank you, dear," said the old lady. "You have made it look very pleasant. Now hand me my fan, and let me rest awhile. Perhaps you had better go out and ask Esther if you can help her any."

Rilda did not quite like to meet Esther again, but she did as her grandmother told her.

"I've got to get dinner for the men-folks," replied Esther, "but I don't suppose you can do anything to help. You don't know enough to set a table decent, do you?"

"I always do it at home," said Rilda, and her lip quivered as she spoke.

"Well, well, child, don't cry!" said Esther, "There's the cloth, and you may go to work!"

Rilda obeyed. She spread upon the table the snow-white table-cloth, and arranged everything so nicely that even the scrupulous Esther could find no fault. She carried her grandmother's dinner to her, and afterwards assisted in finishing the work. Then Esther sat down with her knitting in the kitchen-door, and Rilda went again to her grandmother's room.

"Rilda," said she, "you may open that little drawer and bring me a box you will see in there."

Rilda obeyed, her face radiant with expectation.

"You know I promised to show you these pictures some time when you came to see me," said the old lady, taking from the box three painted miniatures, inclosed in red morocco cases. "Your grandfather," she continued, "had a sister who lived in New York, and once, when we all went to visit her, he had our children's pictures painted. This one"—

"Wait, wait, grandmother!" cried Rilda. "Let me see if I can tell which was my mother. This is it, isn't it, grandmother? I *know* it is! It's just her look in the eyes!"

"Yes, you have guessed right. That looks as she did when she was seventeen years old. This one is your Aunt Abby, and this is your Uncle James, whom you never saw. He died young, my dear, noble boy!" and she gazed with tearful eyes upon the bright face and curly locks of the picture. "You may put them away when you have seen them enough. I will keep them till I die, then they shall be yours, Rilda! Rilda," she added at length, "you may read to me a-while if you like." Rilda took the Bible from the table and sat down by the bed.

"Shall I read from Psalms, grandmother?" she asked.

The reply was "Yes," and she opened the Bible at the twenty-third psalm and read, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters."

"Blessed words!" spake the old lady. She was lying with closed eyes, and spoke as if thinking aloud. "Truly God is my shepherd, and I shall not want."

Rilda read again, "He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

"'The valley of the shadow of death,'" she murmured again, "I am almost there, but 'I will fear no evil; thy rod and thy staff they comfort me.'"

Rilda continued reading until she saw that her grandmother was quietly sleeping. Then she sat by the open window and looked at the pictures in the Bible, and read the names in the "Family Register." As she turned over the leaves, her eyes fell again upon the words, "The Lord is my shepherd; I shall not want."

"I wish I knew just what that means," she thought. "A shepherd is one who takes care of sheep. Grandmother said God was her shepherd. Perhaps it's because he keeps away all harm and danger."

She could not help thinking of it again and again, and as she thought there came to her young heart a strange longing for rest and dependence upon the Great Heart that overshadows us all. She was interrupted by the return of her mother from the village, and soon it was time to help Esther to get tea. They remained until evening, and when they went away, her grandmother said.

"Rilda, you have done me a great deal of good to-day, and I shall love you now more than ever!"

Rilda was very happy as she rode home in the moonlight, for she loved better than anything else to merit grandmother's praise. Before she went to rest, she opened the clasped Bible and read another of the beautiful psalms, and there came again the strange longing and a strong desire that she, too, might be accounted as one of the lambs of the fold. When she knelt to say her nightly prayer, another petition went up out of her heart to God, that he would be *her* shepherd also, and would guide her feet and guard her steps from every dark and sinful way.

AT OLD MAN'S ADVICE.

The Rev. Daniel Waldo, late Chaplain to Congress, says: "I am now an old man. I have seen nearly a century. Do you want to know how to grow old slowly and happily? Let me tell you. Always eat slowly—masticate well. Go to your food, to your rest, to your occupation smiling. Keep a good nature and a soft temper every where. Never give way to anger. Cultivate a good memory, and to do this you must always be communicative; repeat what you have read; talk about it. Dr. Johnson's great memory was owing to his communicativeness. You young men who are just leaving college, let me advise you to choose a profession in which you can exercise your talent the best, and at the same time be honest."

A WORD ON REVIVALS.

This little paper-covered book, by David Everard Ford, in the importance of the subject, and the masterly manner in which it is treated, is inversely as the magnitude of its pages. The Revivals of Religion among the Jews, the Reformation, the effects of the preaching of Wesley and Whitefield, and the seasonable "times of refreshing" that are reported to have descended on our transatlantic brethren, are the instances employed by the author to fix the meaning of the term "Revival." Rightly does he say, In none of these cases has a new religion been given to man. One would have thought the observation might appear superfluous; but lo, ignorance on the one hand, and malicious perversion on the other, are constantly combined to stigmatize the Christian's good as evil. We extract a passage from the eighth page, because it gives a vivid expression to ideas which we hold, in common with the author, with all our heart, and which, we trust, will help to lessen the sore evil of which he complains. "He is speaking of the carping, discontented spirit, which finds, in the ordinary condition of the Church, nothing but occasion for woe, as distinguished from the genuine desire of a revival of piety. "Among the greatest pests of religious society, with the exception perhaps of those who 'bring in damnable heresies,' are those whom an Apostle designates as co-plainers—men whose reputation is cheaply earned by perpetual grumbling. Their constant lamentation is the low estate of godliness—the very case of which they themselves are affecting specimens, and their unceasing demand is for a better state of things, the farthest possible remove from their own condition of piety. Whenever, in a Christian community, men of this order obtain the ascendency, whether in the pulpit, the desk, or the pew, the prospect is not of progress, but of retrogression; not of revival, but of positive declension. The way to obtain more mercies, is to be devoutly thankful for those we have," etc. True and powerful words upon a subject which is generally omitted altogether or touched with a light and useless hand by the overseers of the Church, and especially of the voluntary churches of Great Britain.—*Beacon.*

Chance-Companions in Traveling.—Another of the great advantages of travel lies in what you *learn from your companions*; not merely from those you set out with, or so much from them as from those you are thrown together with on the journey. I reckon this advantage to be so great, that I should be inclined to say, *that you often get more from your companions in travel than from all you come to see.*—*Helps.*

"JUST AS I AM."

A few weeks ago, a poor little boy came to one of our ward missionaries, and holding up a dirty and worn-out bit of printed paper, said, "Please, sir, father sent me to get a *clean* paper like that." Taking it from his hand, the missionary unfolded it, and found that it was a page containing that precious lyrical epitome of the Gospel, of which the first stanza is as follows:

"Just as I am, without one plea,
Save that thy blood was shed for me,
And that thou bidd'st me come to thee—
O Lamb of God!—I come."

The missionary looked down with interest into the face earnestly upturned to him, and asked the little boy where he got it, and why he wanted a clean one. "We found it, sir," said he, "in sister's pocket, after she died, and she used to sing it all the time while she was sick, and she loved it so much that father wanted to get a clean one, and put it in a frame to hang it up. Won't you please to give us a clean one, sir?"

This little page, with a single hymn on it, had been cast upon the air, like a falling leaf, by Christian hands, humbly hoping to do some possible good. In some little Mission Sabbath-school, probably, this poor girl had thoughtlessly received it, afterward to find in it, we may hope, the Gospel of her salvation. Could she, in any probability, have gone down into death, sweetly singing that hymn of penitence and faith in Jesus, to her latest breath, without the saving knowledge of him which the Holy Spirit alone imparts?

The incident was so impressive that it was related in a Sabbath-school, subsequently, and copies of the same beautiful hymn were given to all who would promise to learn it. Groups of children from such schools have since been seen repeating or singing it. None can tell what these simple lines have done, or are destined to do for the salvation of the lost.—*Examiner.*

APOSTASY AND TEARS.

The Rev. Andrew Fuller's preaching was always Scriptural, judicious, and on some occasions pathetic and solemn beyond description. A minister in whom he had once placed entire confidence, and with whom he had for a long series of years been very intimate, fell into awful public sin, and threw a blasting mildew over religion throughout an extensive community. In the very midst of the intense excitement created by the sad event, came the season for a public meeting of ministers annually held in connection with that church. Some of the neighboring clergymen proposed the omission of the services on account of the state of the public mind, but to this arrangement Mr. Fuller very decidedly objected. The usual session was held, and Mr. Fuller himself appointed to preach. A vast crowd assembled, expecting, of course, some allusion to his former friend; nor were they disappointed. The sermon was on the sins of professors of religion—their frequency, causes, and awful results. His feelings throughout were very tender, and many of his hearers, both clergy and laity, were, during most of the sermon, in tears. He, however, restrained his emotions within bounds till he approached the close of the sermon. Then, addressing the unconverted part of his audience, he besought them not to become hardened in their guilt, or neglect the salvation of their souls, because some who had borne "the vessels of the Lord" had sinned. "I need not," he added, with great tenderness of spirit, "make a more distinct reference; but oh, remember that if I, and these my brethren in the ministry, and every other professing Christian in the world, were to make shipwreck of faith and character, and to fall into crime like poor ——, religion would be still the same grand system of truth and morality, and you would be eternally lost if you rejected it. The Lord Jesus Christ is the standard of character, and not poor sinners like us."

Difficulties.—I tried to make crooked things straight, till I have made these knuckles sore, and now I must leave it to the Lord.—*John Newton.*

Foreign Miscellany.

Japanese Education.—The Japanese, says *The Times*, are said to divide education into two parts—the one consisting of art, science, and all that is usually taught elsewhere, and the other the science, mystery, or accomplishment of "Happy Dispatch." From childhood every gentleman of Japan is carefully instructed as to the proper occasion, the due preliminaries, and the precise manner in which, should the opportunity fortunately occur, he may throw open his apparel and with two transverse gashes let out the whole of his interior. That is the very process which, according to Sir Stafford Northcote, Government is ready and even ambitious to perform with their Reform bill.

Ancient Inheritances.—The interesting statement made by Lord Palmerston respecting the uninterrupted descent from father to son of a small estate in the New Forest, relates to the family of Parkis, the charcoal burner, who picked up the body of the Red King, and carried it in his humble cart to Winchester. But a case of still longer descent in persons not allied to rank or fortune may be quoted. At Ambrose's Barn, on the borders of Thorp, near Chersey, resides a farmer, Mr Wapshot, whose ancestors have lived on the same spot ever since the time of Alfred the Great by whom the farm was granted to Reginald Wapshot. There are several untitled families among our gentry who can trace their names and possessions to the Saxon time.—*Nottingham Review.*

Madagascar.—Accounts have been received from Madagascar to the 3d January. Queen Ranavolo had had a fresh attack of illness, and reports of her death were circulated, and had caused disturbances in several parts of the country. Bulletins were, however, published at Tananarive and Tamatave, stating that her Majesty was out of danger. As the Queen is very aged and infirm, she cannot in all probability live long, and the different parties are preparing for the event of her death. Her son and heir is at the head of the moderate party, and his accession to power would be a benefit to the country, and particularly foreign commerce. Unfortunately he has opposed to him the old Hova party, composed of energetic and cruel chiefs, who will hesitate at nothing to obtain their ends. Two Englishmen occupy at court the positions of physician and apothecary to the Queen. The same mail has brought satisfactory accounts from Mayotte and Nossi Be. The situation of both establishments was good, and the sugar establishments on the increase.

Havelock's Remains.—A Lucknow correspondent of *The London Times* says: "I wish I could say to the people of England, who lamented Havelock so deeply, that the grave of their chosen one is worthily marked, or that its present condition is worthy of the remains which lie there, or of the country. When I visited the Alumbagh, where Sir Henry Havelock was hurriedly interred in the march of the relieved garrison out of Lucknow, I saw in the unclean garden-ground of the place, open to natives, cattle, and dogs, a shallow grating in the ground the size of a grave—and just over it, rudely carved by a soldier's hand on the trunk of a tree, could be traced the letter 'H.' And this is the grave and inscription of Sir Henry Havelock."

Porridge and Sowens.—I stand up for Saxland and oatmeal porridge! Clearly, Mr. Bright knew nothing of what he was speaking about when he disparaged them. I have heard the case of a countryman of his something in point, who was fain to say a good word for something with less substance. Traveling in the Highlands, he got tired; he got bemisted; he got, what an Englishman is very apt to do, hungry, and so cast himself on the hospitality of a cottage he stumbled on. The good woman had no English, and he had no Gaelic; but by the language of signs she came to understand what he wanted. She had no oatmeal in the house—nothing better than what we call sowens. Now, sowens, you know, are very good and palatable when they are manufactured; but before that process they bear a marked resemblance to dirty water. That the man thankfully swallowed them I make no doubt; for he went home and told his friends that he had been the object of the most remarkable providence that ever befell a human being. Quoth he, after telling the first part of his story, the woman took some dirty water and put it into a pot, and by the blessing of Providence it came out a pudding!—*Dr. Guthrie.*

The Irish Treason.—The trial of the Phœnix conspirators is over for the present. The jury were unable to agree upon a verdict, and the Attorney-General, much to the surprise of the public, has adjourned the case to the next assizes. By that time he will probably be out of office, if indeed he have not, in anticipation of that event, previously succeeded in securing a seat on the bench. It is doubtful whether the prosecution against the prisoners will be any more heard of. The evidence adduced against them, though it was no doubt indicative of some secret aspirations on the part of the prisoners inconsistent with good government, was tainted in its character, resting chiefly upon the statements of spies and traitors, and it did not in all points hang coherently together; and upon the whole, the Government, or rather those who informed them, appear to have greatly exaggerated the objects, extent, and resources of the conspiracy.—*Beacon.*

Secession of a Congregation from the Church of England.—The members and seat-holders forming the congregation of St. George's Temporary church, Tuffnell park, Holloway, held a meeting on Thursday evening last, to consider what steps should be taken consequent on the refusal of the incumbent of the district to nominate to the ministry of St. George's Rev. Henry Hampton, for whose use the building had been erected. Various resolutions were then passed, among others: "That the present state of the ecclesiastical law is not only oppressive but opposed to the intelligence of the age, and requires amendment to enable a congregation to exercise some voice in the nomination or appointment of their minister." "That the necessity has arisen for a Free Church of England, whereby the wishes of a congregation in the appointment of a minister may be legally attained without any departure from the forms of the Book of Common Prayer." Another resolution appointed certain trustees, and authorized the said trustees "to register the building known as St. George's Temporary church, Tuffnell park, pursuant to the 18th and 19th Vict., cap. 81, as a 'Free Church of England.'" It was emphatically dwelt upon by more than one speaker that no departure was intended from the principles and teaching of the Church of England, and that her forms and liturgy would be used in the same order and method as they were in the Established Church.

Seeming.—Napoleon III. appears to be the strongest, simply because he is the most selfish and reckless of European despots. He has less to lose and more to win by universal disturbance, and so, like Mephistophiles, he appears to be master of the situation, for a time. How much is hidden in that phrase "for a time!" The days are man's; the years, the ages, are God's. "God may consent, but not for ever," says the Spanish proverb; instructed by history, we may venture to read it, "but not for long."—*Patriot.*

Endowed Schools.—The bill brought in by Mr. Dillwyn, M.P., Sir R. Bethel, and Mr. Massey, enacts that no endowed school or educational charity shall be deemed to have been founded for the purpose of affording religious instruction according to the doctrine of the Church (of England) exclusively, and that no person shall be disqualified by reason of his dissent from the doctrine or discipline of the said Church to be a feoffee or trustee of the estates or personalty of such school or charity, or to be a master or a scholar therein, unless the will and intention of the founder be expressly declared to that effect. The act will not affect the Universities of Oxford and Cambridge, the so-called "University" of Durham, or the schools of Westminster, Eton, Harrow, Charter house, Rugby, or Winchester.

Rail from Russia to China.—The Post Office Department has decided that there shall be a monthly mail departing and arriving. The special courier will depart from Kiakhta, will correspond with the courier who goes from that city to Irkoutsk, the capital of Eastern Siberia, and from the latter city the letters will go by the regular mail to St. Petersburg. The whole trip will, in fine weather, be made in from seventy-eight to eighty days. The European merchants will then be enabled to receive by land about every eighteenth day direct letters from Pekin. The advantage of this arrangement will be made evident when the several nations will have established official representatives in the capital of China, in accordance with the last treaties.

Havelock Memorial.—To a requisition for designs for a model for a monument to the hero of India, to be erected in Sunderland, there were thirty one busts, models, etc., sent in to the committee for approbation, all of which have been publicly exhibited at the Lecture hall, in the Athenæum, Sunderland, the room being decorated with flags, banners, scrolls, shields, etc., bearing the names of the places now celebrated by the exploits of the late General.

Railroads in Egypt.—The railway to Suez being now completed, Egypt possesses the following lines: From Alexendria to Cairo, 131 miles; to Marioutb, 17; to Meks, 6; to Rassateen, 3. From Tanta to Samanud there is a rail for 21 miles: from Cairo to Suez 91; to Barragod 15; to Beni Sueff 76—in all, 360 miles. Besides these there are smaller branches, from Cairo to the citadel and Kasr Nin, from Samanud to Mansoura and Damietta, from Damanhour to Afte, which last extends to Rosetta. The exact mileage of these minor, but still important lines is not yet accurately known. The bridge of Kasr Zayat across the Nile is a splendid work, and must be finished by June, 1860. It bids fair to be one of the wonders of the world. When the railway system is properly developed, there will be a saving of £20,000 per annum in the expense of forwarding the Indian mail.—*Levant Herald.*

Rev. G. C. Finney continues to preach in the Borough road chapel on four evenings in every week, from Tuesday to Friday inclusive, besides Sunday. The attendance on the week evenings is well sustained, and on Sunday the place is crowded—many in the evening being unable to obtain admission.

The Vicar of East Retford has refused to bury the body of a man found drowned in his parish, and has addressed a letter to the Coroner's jury seriously admonishing them for not returning a verdict of *felo de se* in the case.

The London Tractarian Union have sent an address to the Dean and Chapter of Adelaide approving of the stand which they had made against admitting Rev. Mr. Binney to the pulpits of the Episcopal church in Australia; and they also censure the Bishop of Adelaide's letter to that eminent Congregationalist. The proceedings of which they disapprove they regard "as a projected aggression upon the doctrine and discipline of the Catholic Church."

Sir James Matheson is about to erect, at Garrabost, extensive works for the manufacture of paraffine, etc., from peat moss.

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"HYMN.

"The homeless winds that wander o'er the land;
The deep-voiced thunder speaking words of fire;
The waves that break in sunshine on the strand,
Or smite with storm-paled hands their rocky lyre:

"The stars that blossom in the fields of night;
The buds that burst in beauty from the sod;
The birds that dip their wings in rainbow light,—
Are notes in Nature's symphony to God.

"But as Creation's anthem onward rolls,
From age to age in grandeur still the same,
We set the seal of silence on our souls,
And sing no praises to his holy name.

"Our eyes are dazzled by the glare of Life;
We cannot see the sapphire deeps above;
Our ears are deafened by its ceaseless strife;
We cannot hear the angels' songs of love.

"Dust gathers on our mantles hour by hour;
We trail our robes in low and sensual things;
We yield our heart-wealth to the Tempter's power,
And stain the whiteness of the spirit's wings.

"We fling the priceless pearl of Faith away,
And count as treasure Earth's corroding dross;
We bow to idols formed of fragile clay,
But twine few garlands for the Savior's cross."

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MASON BROTHERS.
New York, April 21, 1859. 543

MISCELLANEOUS.

R. R. R.
OF WHAT DID GENERAL TAYLOR DIE?

History will say that the Hero of Buena Vista died of Chronic Diarrhea. He had Diarrhea. He had also, we presume, the *regular official treatment for Diarrhea.* Of which did he die, the disease or the drugs? Calomel, Rhubarb, Chalk, and Opium constitute the "Scientific" remedies in such case made and provided. In other words, the formula is first *to harrass* and then to *congest.* Now we don't say positively that General Taylor was the victim of mercury and narcotine, but we do assert that had he been treated with that pure vegetable counter-irritant, Radway's READY RELIEF, he could not have died of Diarrhea, Acute or Chronic. This assertion is based on a line of facts extending through a series of years, and unbroken by a single exception. In all Bowel Complaints, from Cholera, the most virulent, to the m

Commercial and Financial.

A Looking-Glass for Business Men.

How cross you are! Yes, how *cross you* are—and it is high time you knew it. You are cross in the morning, cross in the evening, and cross all day; cross when you go out, and cross when you come in; cross to your wife, and cross to your children, and cross to everybody; cross when you go to bed, and cross even in your sleep; and your friends wait in fear lest that infernal passion shall continue through life and be "strong in death." Your character is known and read of all men. It leaks out or spills over continually, and there is no use in attempting to conceal the matter. Now we intend in this *discourse* to touch only on one single development of your disposition, viz., its relation to *business*, to your *prosperity*; and leave your minister to give you other necessary Gospel teaching. We will begin this ventilation by remarking—

1st, That cross men are usually despised by everybody.

2d, That cross men are always in want of friends.

3d, That cross men can't depend upon permanent prosperity.

4th, That cross men when in trouble are *left* alone and *let* alone, and "*are* of all men most miserable."

5th, That cross men are the last men who should ask for favors.

6th, That cross men have neither position nor influence.

7th, That cross men are cut off from the affections, good-will, and sympathy of partners, clerks, customers, and—everybody.

Lastly, That cross men, when they depart, "which is far better," leave behind a short procession, and but few mourners.

In view of this subject, we venture farther to say, that when you speak cross to your partners you are making a muss generally, which will have a *tendency* to reduce materially the profits of your business, and render your success more difficult; when you speak cross to your clerks, you discourage, inflame, and prejudice them, so that very soon they will care little for you or any of your concerns; when you speak cross to a customer, even if he is unreasonable and deserves it, you disgrace yourself, and do a wrong which cannot easily be repaired. *He* will not forget it if you do, and the worse the man is and the more he deserves it, the more he will abuse you.

Wherever and whenever you are cross, you damage and belittle yourself, and all peaceable men will make tracks, give you a wide berth, get out of sight, and instinctively shun you as they would a wild elephant.

Lastly, No money can compensate you for the loss of a good or even a *tolerable* disposition. Therefore, don't indulge a bad temper. You may be a Rothschild, or even a Cœsus, yet if you are a *chronic* cross man, you will be a poor beggar—a poverty-stricken fool—without a crumb of solid comfort upon which to satisfy the cravings of poor human nature. Your partners, your clerks, your customers, and the public generally, including your poor dog and cat, will breathe easier when you die and are out of the way, unless you *reform*. Will you make the experiment? Begin then with a smile. Follow up that smile with a firm resolution to persevere to the end. Let what will come, keep your temper. If you can't restrain yourself, sing, sing loud. Try Old Hundred, Mear, or even Yankee Doodle. If that don't answer, seek the open air, and roar at the wind. Try your lungs with a nor'wester, and give us a record of your experience. Go to Niagara Falls, and, amid the thunderings of that mighty cataract, give us a trial of your uttermost capacity that shall ever after satisfy you. Do anything rather than not become a ——reformed man.

Church and Railroad Morality.

It is high time that a movement was made in *churches*, as well as in railroad and other corporations, to promote good conduct and sound morality. We are continually hearing of instances in which the cause of Christ is most seriously damaged by the bad faith of churches in regard to the non fulfillment of contracts. For instance, a clergyman is employed at a stated salary payable monthly or quarterly, as the case may be, and nobody, they think, (except heretics,) has any right to make a complaint if the money is kept back for months after. A valued correspondent, in a letter to the commercial editor, thus comments upon a recent case which has come to his knowledge:

"Now I happen to know an instance where a society were more or less in arrears to their minister for more than a year, and then at his dismission were in debt to him between $500 and $1,000. And though it is a year since that dismission, the society have made no efficient movement to pay a dollar of that debt, though they know their former pastor is in daily and pressing want of what is his property retained in their hands, and though the council who sanctioned his dismission urged it especially upon the society that this debt should be speedily paid.

"This same society allowed the minister who preceded the last to go away in a similar manner, and their debt to him was not paid until some time after another pastor had been called and settled.

"I know other instances of a similar character.

"And the marked feature of these cases is that men, and largely those who are *professed Christians*, have no little *conscience* in such matters, or that conscience has so little power to stir them up to duty. They do not deny these debts, but they sit with folded hands and see ministers who have nothing but their stipend income to depend upon, struggling and absolutely distressed because 'their hire is *unrighteously kept back*.' Now, if these things can be done in the green tree, what shall be done in the dry? If the selectest portion of our communities, those who occupy our churches and constitute their membership, can thus be insensible to the claims of justice and morality, if they can repudiate debts contracted, as it were, in the very house of God, what wonder that many 'outsiders,' our merchants and speculators and our railroad companies, are careless of their pecuniary obligations, and that we have so many not only disastrous but *discreditable* failures. Is it not time that judgment should begin at the house of God? How can religion flourish and have power where churches are careless of the plainest pecuniary obligations? I commend this matter to your consideration."

We are publishing a list of failures as formerly, we should be inclined to post every such church as "broke" or "suspended," so that but *one* minister could be thus "taken in and done for." The announcement would probably read as follows:

Church at Mad —— Valley, suspended; assets small, consisting of a mortgaged house, a few uncollected subscriptions, and a pile of broken promises. Prospects poor. Stand from under.

Bogus Banks.

Within the last five years, says *The Metropolitan Bank-Note Reporter*, sundry bogus banks with "taking titles" and prettily engraved plates have been started throughout the country, whose average period of existence has been about six months, or as long as it was necessary to get out the circulation. This circulation *has never been redeemed*.

It is a noticeable fact that some of these banks have been owned by some bank-note reporters, who put up or put down a bank just as suits their own views of gain. The amount of fraudulent gains derived from the issues of banks which ultimately fail are very large, and are a motive for upholding the system of a paper currency. In some instances the circulation of banks is purchased by unprincipled parties for the purpose of alteration on other banks. Bills of broken and worthless banks have been altered to represent those of good banks throughout the country, and are, of course, forgeries. Such forgeries are not confined to the issue of any one bank;—the issues of the following broken banks have been so used: Farmers' Bank of Wickford, R. I.; Merchants' Bank of various localities; Bank of Morgan, Georgia Waubeck Bank, Nebraska; and Thamos Bank, Laurel, Ind.

Pittsburgh, Fort Wayne, and Chicago Railroad Company.

The following is a statement of the earnings and expenses of the Pittsburgh, Fort Wayne, and Chicago Railroad, in March, 1859:

EARNINGS.

From Freight	$72,146 67
" Passengers	81,594 65
" Mail	7,825 00
" Rent of Road	5,500 00
Total	$167,066 32
Earnings in same month last year	150,878 06
Increase (16¾ per cent)	$16,188 26

EXPENSES.

	1858.	1857.	Increase.
Conducting Transportation	$21,281 90	$16,792 08	$4,488 92
Motive Power	35,095 32	25,384 95	10,310 37
Maintenance of Way	21,695 88	14,187 67	7,508 21
Maintenance of Cars	11,010 69	8,391 47	2,619 22
General Expenses	5,081 99	5,068 26	533 73
Total	$95,284 88	$69,824 43	$25,460 45
Net earnings in March, 1859	$71,781 44		
" " 1858	81,053 62		
Decrease	$9,272 19		

Dividends.

Columbian Marine Insurance Co....3½ ₱ ct., payable May 2d.
American Exchange Bank.....3½ ₱ ct., payable May 2d.

Money Market.

The leading feature of the market is the rise in the rates of foreign exchange, as noticed under that head, and the large shipments of specie. All the gold bars in market have been sold for export, and these not proving sufficient to meet the demand for covering the bills of exchange sold. American coin has been sent, which has caused a higher rate of exchange to be obtained. The amount of specie shipped in the week ending April 23d was $1,495,000, of which $1,291 000 went on Saturday, and this week as much more is being sent by the Europa on Wednesday and the Fulton on Saturday next. The shipment of Saturday last was not deducted from the bank returns of last week, but will affect this week's returns, so that the increase of $600,000 in bank, as shown in their last statement, is nominal and fallacious. Instead of $600,000, there is over $600,000 decrease, which will be farther reduced this current week. Instead of $26,000,000 specie in bank as reported, there was not on Saturday night last $25,000,000; and next Saturday night there will not be more, though $1,723,000 have been received this week from California. The bank statement shows an increase of deposits, with a decrease of loans, owing to the maturity of bills receivable in bank which have not been reinvested. The Customs receipts were $637,568 for the week in cash and Treasury notes, and the Treasury disbursed about $200,000 above its receipts. Specie, we observe, continues to flow from New Orleans westward. The New Orleans banks lost $275,143 in specie in the week ending April 16th.

The importations continue to increase, and exceed not only those of 1858, but also those of 1857 at the corresponding period, more especially in general merchandise, namely:

For the week.	1857.	1858.	1859.
Dry Goods	$1,775,968	$904,888	$1,743,473
General Merchandise	3,062,876	2,738,985	3,935,329
Total for the week	$4,838,741	$3,643,873	$5,681,802
Previously reported	68,170,194	33,669,585	68,693,569
Since Jan. 1st	$73,008,878	$37,313,458	$74,377,371

The exports were as follows:

	1857.	1858.	1859.
Total for the week	$1,249,688	$1,286,359	$1,450,057
Previously reported	20,089,721	16,368,945	16,304,055
Since Jan. 1st	$21,339,409	$17,655,304	$17,764,112

There is a large increase in the value of cotton exported, and small increase in that of beef, but the value of flour, wheat, and corn shipments is very much less.

The Manager of the Clearing-House has prepared, from the printed returns, a summary of the condition of the banks of this city in March, 1859. To this we append the comparative statements for Dec., 1857, and Dec., 1858:

Resources.

	Dec. 26, '57.	Dec. 18, '58.	Mar. 12, '59.
Loans and discounts	$97,783,308	$124,987,547	$123,974,631
Stocks	8,191,419	41,231,779	12,020,324
Bonds and mortgages	366,528	309,963	523,871
Real estate	5,4..,647	5,985,464	5,976,179
Due from banks	4,023,250	5,819,674	5,365,687
Cash items	13,917,456	18,635,241	15,501,603
Specie	26,630,183	26,326,938	25,068,154
Overdrafts	93,112	52,791	58,078
Total resources	$156,465,523	$193,670,397	$191,488,531

Liabilities.

Capital	$65,024,112	$68,019,583	$68,324,657
Net Profits	7,665,716	6,862,144	6,278,962
Circulation	6,279,852	7,701,328	7,999,215
Due Banks	17,152,207	28,469,904	27,251,909
Due Depositors	59,377,469	81,605,963	81,200,028
Due all others	1,366,920	1,011,465	433,725
Total	$156,465,428	$193,670,397	$191,488,531

The capital has increased within fifteen months about three millions.

It will be observed that while the banks show an increase of capital between December, 1858, and March, 1859, they show a large diminution of accumulated profit.

In December, 1858, the bank capital was $68,019,885, with accrued profits of $6,862,144.

In March, 1859, the bank capital was $68,324,657, and the accrued profits only $6,278,962.

The amount of money available for call loans is still very large at from 4 to 5 per cent., notwithstanding the large export demand for specie.

The following is a comparison with the corresponding weeks of 1857 and 1858:

Bank Loans,	April 23, '59.	Apr. 25, '58.	Apr. 25, '57.
Specie in Bank,	$125,192,807	$111,003,476	$113,391,910
Demand liabilities of the Banks,	26,068,155	34,113,911	11,827,862
Bank Capital	97,244,926	86,339,744	75,805,191
Rate of discount, first-class paper,	68,324,657	64,925,659	
Sterling Exchange,	5@6 pr. ct.	3¼@5 pr. ct.	8@9 pr. ct.
Price of Western Wheat,	110@110¾	108¾@109	109¾@109¾
Price of Cotton, middlings, N.O.,	$1 40@1 45	1 27@1 25	1 60@1 65
	12½	12½	14⅛

Foreign Markets.

The advices by the City of Washington and the Circassian from Europe add to the expectation of a war shortly breaking out between Austria and France. English Consols have however advanced from 94⅛@94¾ to 95@95½. The amount of silver shipped to India on the 12th April, was about £700,000 on mercantile account, and £460,000 was to be sent by the Government. Wheat had advanced in Liverpool 1@2s., while cotton had declined 1-16d@⅛d. Advices from Hongkong state that tea is advancing there. The London discount market is active at 2½ per cent. discounts for good bills. The Indian loan of £7,000,000 sterling involves the payment of half of it in less than three weeks from the 13th April. This will make the market less easy. A rise in the rate of discount is evidently anticipated to take place at an early date.

Discounts.

The rates for the discount of prime mercantile notes are very steady at 5 to 6 per cent. Ninety day to four months' dates of well-indorsed paper are easy at 5 to 5½ per cent., which shows a remarkably easy condition. Six to eight months' dates of the best grades are also easy at 6 per cent., and single names or second-class indorsed are readily taken at 7 per cent. In bank the rates are 6 to 7 per cent., fully one per cent. higher than the brokers' rates. The banks are not making such large profits as they were, as we have shown above in the last quarterly returns. They cannot get paper enough, and have too many stock loans taken at lower rates.

Foreign Exchange.

The market has risen for bankers' sterling bills to 110¼, and Southern bank bills command 110. There is a great scarcity of bills in market, which necessitates high rates to enable gold to be shipped freely. American gold coin is now going forward. Francs are 5.13¾@5.11¼ per dollar; Hamburg, 35¾@37; Amsterdam, 41½@41⅞.

Stocks.

The market has been very active since our last report; remarkable, however, for the large quantity of railroad stocks forced upon the market at a considerable decline. Pa. ties who had been buying speculatively for cash—while selling more largely on time for a decline—suddenly turned round, flooded the market with their cash stock so as to depress prices considerably, and were enabled to settle their time contracts on favorable terms. Railroad receipts are still lower than last year. All the Western roads show a large decrease in traffic, a fact which the Bear party is turning to profitable account. All the Bear speculators are rich, and the Bulls are poor, and getting poorer. The shares of the Pacific Mail Steam-ship Co. and of the Panama Railroad Co., are the only ones that have risen, and that show a well-founded prosperity, with a further upward tendency in prices. The shares of the New York Central Railroad Co. have suffered considerably, declining nearly five per cent. within a week.

Dry Goods.

The trade continues active, though more so among the jobbers and less so among importers. The demand from the near-by trade is active, and is absorbing the large supplies of all kinds of desirable goods on the market. Plain and fancy French silks still sell readily, though some designs are neglected and left on hand, on which a loss will be sustained. Ribbons are in overstock. The first offerings sold well, but subsequent supplies revealed an overstocked market. The sales at auction are large. Foreign cloths are dull, but cassimeres and doeskins of good styles attract a demand. Heavy woolens for the fall consumption sell moderately. The domestic fabrics are well sustained in prices. The stocks of cotton goods are small. There is no speculation—only a steady demand for actual consumption. Woolens for spring garments are more active, especially for the neighboring states and interest of this state. Fancy cassimeres are beginning to move more freely. Cottonades and mixed fabrics of cotton and wool are quick of sale for Western consumption. Lawns and prints are quiet. The imports of dry goods for the week are twice as large as those in the corresponding week of 1858, and equal these in 1857, namely:

Imports of Foreign Dry Goods at New York for the week and since Jan. 1st:

For the week.	1857.	1858.	1859.
Entered at the Port	$1,775,908	$904,888	$1,746,473
Thrown on market	1,179,456	1,091,980	1,694,326
Since Jan. 1st.			
Entered at the Port	$36,297,742	$16,399,276	$38,211,072
Thrown on market	33,487,659	21,020,632	39,309,674

Consumption is going at sad fast. We are gaining on 1857, and are "running" 1858 out of recollection.

Great Fire and Loss of Valuable Missionary Books.

THE SUFFERINGS OF A MISSIONARY—INTERESTING LETTER FROM REV. MR. VAN LENNEP.

THE following letter from Rev. Mr. Van Lennep, missionary in Tocat, Asia Minor, to his father-in-law, Rev. Mr. Bird of this city, will be read with interest, not only here in Hartford, where the writer and his self-sacrificing labors are well known and appreciated, but throughout the land. It was read by Rev. Dr. Hawes, in the pulpit of the Center church, yesterday, Fast-Day, and a movement was then and there inaugurated which promises to realize a handsome sum of money to be applied to Mr. Van Lennep's necessities in this his time of trouble. His former wife was the daughter of Dr. Hawes.

MR. VAN LENNEP'S LETTER.

TOCAT, March 7, 1859.

My Dear Parents: Yesterday evening the Mission premises were burned to the ground. I rose from my couch, where I was suffering from fever, and had barely time to save Mrs. Van Lennep and the children; and the clothes we had on us at the time are all the property we now have in the world.

The fire commenced in one of the wood magazines, among some old dry stick of wood that had remained from the time the building was erected. And as far as we have been able to surmise, it was the work of an incendiary, for that portion of the magazine was never approached by any of our people, and we have not discovered that any one had been there all day.

The writer here states that he had felt and expressed fears of violence before from the bigotry and intolerance of the Turks and native Christians.

Speaking of personal losses he says:

"All my books are gone, consisting of some 1,600 volumes. Our bedstead, bedding, sofa, tables, and furniture in general. " " All my papers accumulated for twenty-eight years, my lectures in college and at the Seminary; the whole commentary of the Old Testament in French and Armenian (I believe there is no other copy of the latter,) my commentary on Romans, of which eight chapters were ready for the press; all my sketches and sketch-books, comprising some twenty or thirty volumes; daguerreotypes of all my friends and the portraits of my children; my very writing materials; all my medicines and medical books—all, all gone.—*Hartford Times, April 23d.*

NEW YORK CATTLE MARKET.

Reported every Wednesday expressly for THE INDEPENDENT *by an experienced Reporter, embracing Beeves, Cows, Sheep and Lambs, Veals, and Swine, at all the city market-places.*

WEDNESDAY, April 27, 1859.

BEEVES.

The trade has been to a fair extent at a reduction of ⅛@¼c. ₱ lb., mainly caused by the increased stock of 780 head. The average price was 9¾@10c. The rate for extra was 12@12¾c., and other grades 9@11¾c. The quality was on the average scarcely as good as last week.

PRICES OF BEEF CATTLE.

	To-day.	Last week.
Premium quality	12 @12¾	12¾@13
Best quality	11 @11¾	11¾@12
Medium quality	10 @10¾	10¾@11
Inferior	8¾@ 9¾	9 @ 9¾
General selling prices	8¾@11¾	9 @12
Average of all sales about	9¾@10	10¾

MILCH COWS.

The business is very moderate, and prices are steady. Sales at $25@$70, as to quality; some few extra as high as $1 00 each for family use.

VEAL CALVES

Are in moderate demand at full former prices. We quote at 3@6¾c. Sales generally at 4¾c., as to quality.

SWINE

Are selling at 5¾@5¾c. for corn fed Western. The receipts have been 4,863 head.

SHEEP AND LAMBS.

The trade is moderate and rather better than last week, and prices are a shade higher. We quote at 12@14 cts. dressed, 5@7 cts. live, and $3@$9 per head. Lambs, of extra quality, sell at $5@$6. Sales of 410 sheep for $1,800 04, by McGraw and O'Brien; 638 head do., at $5 50@$8; and by Hume at $8 58 per head.

RECAPITULATION OF RECEIPTS.

	Beeves.	Cows.	Sheep and Veals.	Lambs.	Swine.
At Allerton's	3,125	24	739	491	....
At Browning's	123	22	34	752	....
At O'Brien's	27	92	146	548	....
At Chamberlain's	41	31	65	1,267	....
Total	3,316	169	984	3,058	4,853
Total previous week	2,527	226	1,382	3,190	4,616
Increase on last week	789	....	....	....	237
Decrease	....	57	398	132	....

AT BERGEN, N. J.

At Bergen, N. J., 150 head sold to butchers for this market.

HUGHES & FRENCH'S

Report of Hogs received at Hudson River Drove-Yards, foot of Thirty-seventh street, North River, for week ending April 27, 1859:

By New York and Erie Railroad	2,661
" New York and Erie Railroad, via Bergen	49
" Hudson River Railroad	401
" Camden and Amboy Railroad	578
Remaining from last report	782
Total	3,862
Of which were sent to Fortieth-street Yards	1,326
Sold	2,506
Left over, unsold	40
Total	3,862
Actual receipts for the week from all sources	3,480

REVIEW OF THE MARKET—April 27th.

This Review is written, and our Prices Current are corrected, weekly by an experienced man, expressly for this journal, and may be relied on as correct.

ASHES.—The demand has been fair and prices have ruled steady, at $5 75 for Pots and Pearls. Saleratus is selling at 6c. cash.

COFFEE.—The demand has been good, and we quote a sustained market for all kinds, though for St. Domingo outside quotations are not easily obtained. The stock of all kinds is 64,113 bags and mats, of which 9,400 are Rio and 46,000 Java. The sales include 9,500 bags Rio, including cargoes of S. W. Porter and Clara Haxall, the latter of Santos; 2,000 bags Laguayra per T. B. Watson, and 1,000 do. per Star; 1,500 bags Jamaica; 600 Maracaibo; 2,000 Green Java at 14c.; 300 White do. at 14¾@15c.; and 500 St. Domingo at our quotations.

COTTON.—The market, with unfavorable foreign news, has ruled in the purchaser's favor to the extent of ⅛ ct. per lb., and at this reduction buyers have been very reserved, only buying for pressing wants. The sales are 4,000 bales, part in transitu. Our quotations are nominally as follows:

NEW YORK CLASSIFICATION.

	Uplands.	Florida.	Mobile.	N. O. & Tex.
Ordinary	10¾	10¾	10¾	10¾
Middling	12½	12¾	12¾	12¾
Middling Fair	13	13	13¾	14
Fair				

FLOUR AND MEAL.—The heaviness in the low and medium grades of Western Canal Flour, which has characterized the market for some weeks past, has been quite noticeable since our last, and has been more apparent in Spring Wheat brands, of which we have a liberal supply; and as the warm weather approaches, the desire to realize is greater. Much of the Flour arriving from the West is mostly unsound. This may be attributed to the dampness of the Wheat and the very wet weather they have experienced the past six or eight months. We find there is very little sound Flour in market. The news from Europe, although more warlike, has imparted but little confidence to the market, as, in case of war, it would not exert any influence on our present stock in store, but Winter Wheat would, doubtless, advance considerably. The medium grades have declined, and holders have become impatient to realize. Choice brands have ruled comparatively firm, and have sold steadily. Sour is more plenty, and prices tend downward. Canadian Flour is out of market and prices are nominal. Southern Flour has not varied materially; the demand has been fair for the trade, the West Indies, and South America, and very choice brands are held higher at the close, with limited arrivals. Rye Flour has ruled heavy and is quiet. Corn Meal is more plenty, and closes in favor of the buyer.

GRAIN.—The demand for Wheat the past week continued very limited until Monday and Tuesday, when there was more inquiry for Winter to go East and South, which imparted a firm tone to the market, and Winter closed buoyant—but Spring has declined, and is very unsaleable. Our millers are well stocked with this, and the supply in store is ample of this. The arrivals of Southern have proved light, but fully equal to the demand, as the decline in Flour has a depressing influence, and retards business. Choice White has been very well sustained, but has sold slowly. Rye has fluctuated, and under more liberal arrivals has declined, but is firm at the close. Barley has been in fair request, and is held with greater firmness. Oats have fluctuated and are in good demand, and are firmer at the close. Corn has declined, with a good demand at the close for the trade and the East, and we notice a moderate demand for distilling and for South America, but there is little inquiry for the East.

HOPS.—The demand has been moderate for home use, at 10@15c for '58's. Old are quiet at 2@5c.

MOLASSES.—There has been a fair demand at about former rates. Sales of 500 hhds. Porto Rico at 33@36c.; 400 hhds. Cuba Clay ed at 25@25c., including 170 hhds. for export at 21c. cash in bond; 200 hhds. Neuvitas at 30@33c.; 620 hhds. Trinidad at 25@29c; 400 hhds. Cuba Muscovado at 26@32c.; 250 hhds. do. at 32@33c.; 900 hhds. New Orleans at 38@39¾c.; and 300 Texas, part at 38c.

NAVAL STORES.—Spirits Turpentine has been in moderate request for home use, at 53@53¾c. cash for merchantable parcels to arrive and on the spot; shipping lots are held at 54c. The stock is quite small, as are the receipts. Crude as well as Tar and Pitch have ruled quietly, yet firmly, in the absence of large supplies. Common Rosin has been in request at $1 70@$1 75 per 310 lbs. afloat and to arrive, but with larger receipts toward the close, and an advance in freights, there was less buoyancy manifested. The low and medium grades have been in good request at $2@$3 per 310 and 280 lbs. Fine grades are quiet.

OILS generally are dull and heavy, if we except Linseed, which has been in good demand at 62@63c. for English and 63@64c. for city made. Crude Whale has been in moderate request at drooping prices, and sales of some 2,000 bbls. have been made at the East at 45@51c. for inferior to good. Crude Sperm has been very sparingly dealt in at $1 35@$1 38 for Good to Prime, and $1 43 for Head Matter. Other kinds sell slowly at quoted rates.

PROVISIONS.—The demand for Pork since our last has been very active, but at irregular rates. Prime, Thin Mess, and Prime Mess have advanced under a brisk demand, but Mess has declined about 40c. per bbl. under a strong desire to realize. The large contracts maturing exert a depressing influence, as parties have to sell freely to take the pork tendered them or pay the differences. These are very considerable, as these contracts are mainly at $18 25@$18 30, and many of them $18 75@$19; and being large they have a contrary influence from what was anticipated at the time they were entered into. The consumption of pork is less than half that we usually consume, and with liberal arrivals, present and prospective, the tendency is downward, with a very unsettled state of things at the close. Beef has been in good demand, and choice qualities are quite firm, with a reduced stock. Common are dull and lower. Prime Mess Beef has improved under a more active demand and more favorable news from Europe. The stock of good is light, and the tendency is to higher rates. India and India Mess have sold freely at full rates. Beef Hams are without change. The arrivals have not been large, and the demand has proved good. Bacon has been in fair demand, and is without change. Cut Meats have sold readily at full prices. Lard has improved with a good demand, in part speculative, but at the close is dull and heavy. Butter has been in fair request, and now is more plenty and firmly held. Cheese has sold more freely, and is held firm at the close.

RICE.—There has continued a fair demand and prices are steady; sales of 12,000 tcs. at $3 25@$4 50 ₱ 100 lbs., including a portion for export. Small parcels of choice have sold as high as $4 75 ₱ 100 lbs.

SUGARS have further declined ⅛@¼c. per lb. under liberal receipts. Refiners and the trade both purchase moderately. Refined goods are quiet. Stuart's prices are reduced. Sales of 3,650 hhds. Cuba, 500 hhds. Porto Rico, 800 New Orleans, 300 Melado, and 800 boxes Havana, at our prices subjoined. By auction, 680 hhds. New Orleans at 5¾@$7 35 per 100 lbs.

TEAS.—There is a good demand at auction rates. The sale last Wednesday was exclusively of Green, and passed off with fair spirit at well sustained rates.

TOBACCO.—There is very little doing. We have no change to notice in prices. Sales of 120 hhds. Kentucky at 6¾@10¾c.; 191 bales Havana at 30@48c.; 228 cases Seed-leaf at 6@29c.; 13 do. Florida at 10@18c.; 240 bales St. Jago; 505 Cuba on private terms, part for export.

WOOL.—The great feature in this branch of business, the past week, was an auction sale of some 3,000 bales which came off on the 21st inst., which was very largely attended, yet resulted unsatisfactorily, from the fact that the greater portion of the goods were withdrawn, prices not being quite up to the exalted views of owners. The offering was an undesirable one, composed of odds and ends, and even those were not offered without reservation on the part of holders. The trade therefore did not feel particularly anxious about taking hold freely, and only 1,175 bales, low, foreign, and California, mixed parcels, sold at prices varying from 43¾@24c; 14 000 lbs. native fleece and pulled at 53c. for the former, and 30@50c. for the latter—the extreme price for extra country; beside which 43 bales shoddy brought 14@18c.—terms cash and 6 months. At private, 75,000 lbs domestic fleece sold at 45@66c., 50,000 lbs. pulled at 32@52c., and 30 bales fine Mestizo on terms not disclosed.

PRICES CURRENT.

CORRECTED WEDNESDAY, April 27.

Ashes—DUTY: 15 ₱ ct. ad val.		Bar. Wor. NFK.	— — @ — —
Pot, 1st sort, 100 ₱	— — @ 5 75	Bar, Fork Stps.	— — @ — —
Pearl, 1st sort	5 75 @ — —	Bar, Rus. FSI.	— — @ — —
Bark (Quercitron)—DUTY: 8 ₱ ct. No. 1, ₱ ton at Phil.	24	Bar, Rus. NSab.	— — @ — —
Beeswax—DUTY: 15 ₱ ct. ad val.		Bar, Str or Straw	00 00 @32 50
Am. Yel'w, ₱ lb	29 @ 40	Bar, Am. rolled	80 00 @ — —
Bread—DUTY: 15 ₱ ct. ad. val.		Bar, Eng. refi'd	57 50 @ — —
Pilot, ₱ lb	— @ 4	Bar, Eng. com.	47 50 @ — —
Fine Navy	— @ 3	Sheet, Russia, 1st qual. ₱ lb	11 @ 11¾
Navy	— @ 2¾	Sheet, Eu. & Am.	3 @ 3½
Crackers	4½ @ 5	**Lead**—DUTY: 15 ₱ ct. ad. val.	
Bristles—DUTY: 4 ₱ ct. ad. val.		Galena	0 00 @ — —
Amn. gray & wh.	23 @ 26	Spanish	5 75 @ — —
Candles—DUTY: 15 ₱ ct.		Bar	— @ 6¾
Sperm, ₱ lb	— @ 42	Sheet and Pipe	7 @ — —
Do. pt. Kings'ds	— @ 52	**Leather**—(Sole)—DUTY: 15 ct. ad. val.	
Do. do. J'd & M'y	— @ 52	Oak (Sl.) Lt. ₱ lb	31 @ 33
Adam'tine, City	21 @ 23	Oak, middle	31 @ 34
Adam'tine, Star	23 @ 25	Oak, heavy	29 @ 32
Coal—DUTY: 24 ₱ ct. ad. val.		The Result of One Visit.	
Liv. Orr'l ₱ ch'n	7 25 @ — —	At the Eleventh Hour.	
Sidney	— @ — —	A Convert of Twelve Years.	
Pictou	— @ — —	Great Addition to a Sabbath-School.	
Anth's ₱ 2,000 lb	4 00 @ 4 25	What a Wife can do.	
Cocoa—DUTY: 4 ₱ ct. ad. val.		The Power of the Bible	
Maracaibo in bd. ₱	11 @ — —	A Covenant Keeping God.	
Guayaquil in bd	11 @ 11½	A Mother's Prayers Answered.	
Para, in bond	10¾ @ 10¾	Prayer on Shipboard.	
St. Dom'o, in bd	— @ — —	Confession and Conversion.	
Coffee—DUTY: 15 ₱ ct. ad. val.		Conversion of a Truckman.	
Java, white, ₱ lb	14½ @ 15	The Grace of God can Save the Drunkard.	
Java, mixed	13½ @ 14	Do Pray with me, Father.	
Brazil	12¾ @ 12¾	A Sister's Prayers.	
Laguayra	11¾ @ 12½	Prayer and the Card-Table.	
Maracaibo	12¾ @ 12¾	A Young Convert's First Prayer.	
St. Dom'o, cash	10½ @ 10½	While he was Praying the Blessing came.	
Copper (Kuppfer)—DUTY: Bolts and Braziers' 15; Pig, Bar and Sheathing free.		Too Wicked to Pray.	
Sheath'g, new, ₱ lb	27 @ 28	A Conscience Quickened.	
Sheath'g old	22 @ 23	Personal Effort.	
Sheath'g yellow	21 @ 22	Standing up for Jesus.	
Pig, Chile	22¾ @ — —	Conversion and its Results.	
Bolts	23 @ 30	An Original Hymn by Hodges Read.	
Domestic Goods—		A Countryman Converted.	
Sht's bn. ¾ ₱ yd	7¾ @ 8¾	The Cloud Lifted up.	
Shirt'gs, bld	7¾ @ 8¾	The Deaf and Dumb embracing Christ.	
Do. S. l. do	7½ @ 8¾	Fear God rather than Man.	
Sheigbr. 4-4	8¾ @ 9	Judges and Astronomers.	
Sheigbr. 5-5	9¾ @ 10¾	Before we call, He answers.	
Do. bl. 4-4	8¾ @ 9¾	None too Wicked.	
Do. bl. 5-4	11 @12¾	Converted Warrior.	
Calicoes, blue	8¾ @ 8¾	An Actress Converted.	
Calicoes, fancy	7 @ 11	Drunkard Converted.	
Br. Drills	8¾ @ 9	What Manufacturers can do.	
Kent. Jeans	25 @ — —	Farm School in Portland.	
Ratinets	30 @ 75	Remember the Clerks.	
Checks, 4-4	nom.	Whipped for going to the Sunday-school.	
Cot. Os. No. 1	10¾ @ 13¾	God so loved the World.	
Cot. Os. No. 2	8¾ @ 10¾	Singular Conversion.	
Cot. Balls	nom.	Influence of the Meeting.	
Cot. Yn. 5s 12 ₱ lb	nom.	While he called the Answer came.	
Cot. Yn. 14s 20	nom.	The Bible among Catholics.	
Cot. Yn. 20 hnp	nom.	Conversion of a Catholic Priest.	
Drugs and Dyes—		No Work on the Sabbath.	
Alcohol ₱ gal	54 @ 60	The Receiving Ship North Carolina.	
Alum	3 @ — —	Thanksgiving.	
Aloes	— @ 10	Interesting Case of Conversion.	
Antimony Reg. of	12½ @ 13	The Manner in which the Meeting is Conducted.	
Feathers—DUTY: 25 ₱ ct.		Remember the Stranger.	
L. Geese, ₱ lb	48 @ 51	Answer to Prayer.	
Tennessee	— @ — —	Conversion of a Stable Keeper.	
Fish—DUTY: 15 ₱ ct. ad val.		Brought Back.	
Dry Cod, ₱ cwt. 3 @2¾	4 00	The Power of the Grace of God.	
Dry Scale	2 25 @ 2 50	Conversion of a Man in the Chapel.	
Pick'd Cod	2 75 @ 4 50	Instead of the Theater, the Prayer Meeting.	
Mackerel, No. 1	16 00 @ — —	Striking Answer to Prayer.	
Mack, No. 1, Hal.	— @ — —	The Prayer of Faith.	
Mack. No. 2, Mn.	— @14 50	Meetings at the Globe Dance-Hall.	
Mack. No. 2, Hal.	— @ — —	Conversion at the Inquiry Meetings.	
Mackerel, No. 3	9 50 @ 9 75	A Husband Converted.	
Salm'n, Pic. N	20 00 @21 50	A Daughter and Wife Converted.	
Sal. Pic. ₱ tce	26 50 @28 50	A Drunkard Reclaimed.	
Shad, Ct., No. 1, ₱ hf. bbl	— @ — —	Conversion of a Sister.	
Shad, Ct., No. 2	— @ — —	Globe Hall and Tammany Hall.	
Shad, Sou. ₱ bbl	— @ — —	A Complete Surrender.	
Herring, Pick'd. 2	50 @ 3 00	Another Conversion at the Chapel	
Herr'g, Sc. ₱ bx	25 @ — —		
Herring, No. 1	15 @ 17		
Flax—DUTY: 15 ₱ ct. ad. val.			
American. ₱ lb	8 @ 9¼		
Flour and Meal—DUTY: 15 ₱ ct. ad. val.			
Sour	4 50 @ 5 25		
Superfine, No. 2	4 50 @ 5 00		
State, com. br	5 10 @ 5 20		
State, sight, br	5 25 @ 5 45		
State, ex. br	6 00 @ 6 20		
West, mix'd, do